The Japan Christian year book

THE CHRISTIAN MOVEMENT IN JAPAN

Seventh Annual Issue

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1962

PUBLISHED FOR
THE STANDING COMMITTEE OF
CO-OPERATING CHRISTIAN MISSIONS

Pacific School of Religion
Berkeley, Calif.

TOKYO
METHODIST PUBLISHING HOUSE
1909

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3440
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1909

PREFACE.

This issue of THE CHRISTIAN MOVEMENT IN JAPAN follows the general plan of the preceding issues, especially the one of last year. All of the articles and reports, including those written by the editors themselves, are signed, so that responsibility for facts and inferences may be easily located.* The only exceptions to this rule are to be found in the cases of the Statistics, the Missionary Directory and the Lists of Christian Periodicals, Schools, etc. The Statistics have been compiled by Rev. H. M. Landis, Statistician of the Standing Committee of Co-operating Christian Missions; and the Directory and the Lists have been prepared by Rev. D. S. Spencer, D.D., Manager of the Methodist Publishing House, Tokyo.

Inasmuch as this year (1909) is the Fiftieth Anniversary of the opening of Protestant Mission work in Modern Japan, it has been deemed appropriate to insert in this issue a few special articles touching on lines of thought growing out of this circumstance. These articles will, no doubt, prove to be a timely preparation for the Jubilee Conference to be held in Tokyo, October 5–19, 1909.

We would call attention to the point that the Missionary Directory contains lists of missionaries

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*The editors regret that, in spite of care, typographical errors may be found. Almost all of these are of such a nature that they may be easily corrected by the reader: but two or three need to be noted; on page 149, 6th line from the bottom, "conclude" is badly mutilated; on page 109, "Omura" should read "Omori"; on page 144, "Kato" should three times be corrected to "Kato."

in Korea. These were inserted for convenience of information, and not with the idea of claiming the work in Korea as part of the Christian Movement in Japan. We should be personally pleased if a full account of that prosperous and promising work could be made an integral part of this volume, and its scope be extended so that it may become the organ of the Christian Movement in Japan and Korea.

We also venture to express the hope that the day is not distant when a volume corresponding to this shall be compiled chiefly by the Japanese themselves.

The heartfelt gratitude of the editors is hereby expressed to all who have so kindly co-operated with them in so many ways in the effort to make this issue a comprehensive portrayal of the Christian movement in Japan. A survey such as this volume affords, incomplete as it is, must impress every candid reader with the scope and value, the variety and resourcefulness, of the Christian movement in Japan. It shows, on the one hand, that the hope of a Christian Japan is not a mere dream; and, on the other hand, that such consummation can be achieved only by patient siege-work and the concentration of far greater forces than are now available.

ERNEST W. CLEMENT.
GALEN M. FISHER.

Aug. 5, 1909.

CONTENTS.

PREFACE.

CHAPTER I.—GENERAL SURVEY... 1

New Cabinet; Tokyo Tramway; Osaka Tramway; Japanese Colombian Treaty; Japan and Chile; Chinese Constitution; Postponement of Exposition; Pari-mutuel; Treaty Revision; Imperial Rescript; American Business Men: Visit of American Fleet; Trans-Formosan Railway: Prince and Princess Ito; Chinese Affairs; Americo-Japanese Agreement; Foreign Trade and Commerce; Army and Navy; Imperial Diet; Korean Affairs: Anglo-Japanese Alliance; Constitutionalism in Japan; Obituaries; Imperial Wedding; Foreign Visitors; Lady Missionary Naturalized; Missionaries Honored; Educationlists Honored; Statue to Late Dr. Niishima; Imperial University; Kyoto; Roman Catholic University; Lady Physician; Hibiya Library, Tokyo; International Press Association; Oriental Information Bureau; Morality of Students; Business Morality; Commercial University; Intellectual Interchanges.

CHAPTER II.—THE VISIT OF THE AMERICAN FLEET 37

CHAPTER III.—NOTES ON MORAL AND RELIGIOUS INFLUENCES SURROUNDING YOUNGER STUDENTS IN JAPAN 55

Introduction; Imperial Rescript; Curriculum of moral Instruction in Middles Schools; Text-books; Defects of System; Extra-Curriculum Moral Influences; (1) Principle of Self-government; (2) Honors for Scholarship and Good Behavior; (3) Special Ceremonies; (4) Athletic Exercises and Sports; (5) Military Conscription; (6) Public Story Tellers, Singers and

Theater; (7) Home Influences; (8) Cult of Hotoku; (9) Books and Periodicals; Weaknesses' System of Moral Instruction; (1) Young Boys away from Home; (2) Mechanical System of Ethical Instruction; Opportunities for Christian Contributions; (1) Biographical Text-books; (2) Books on Personal Purity; (3) Personal Contact; (4) Independent Institutions of Learning; (5) Preaching of Personal Idealism; (6) Rational Bible Study; (7) Development of Higher Standard in Christian Body.

CHAPTER IV.—ELEEMOSYNARY WOOK 82

Nation at Large; Particular Institutions; Leprosy in Japan (1908); Various Leper Stations; Leper Station at Gotemba; A Noble Charity.

CHAPTER V.—PHYSICICAL CULTURE IN JAPAN 97

Introduction; Military Training; Gymnastic Training; National Games and Contests; Sports Adopted from the West.

CHAPTER VI.—REMINISCENCES OF EARLY DAYS IN JAPAN 122

CHAPTER VII.—PROGRESS OF CHRISTIANITY IN JAPAN DURING FIFTY YEARS.133

CHAPTER VIII.—ATTITUDE OF THE JAPANESE PEOPLE TOWARDS CHRISTIANITY 142

CHAPTER IX.—INFLUENCE OF CHRISTIANITY UPON JAPANESE LITERATURE.151

CHAPTER X.—CHRISTIAN LITERATURE; WHAT WE HAVE AND WHAT WE NEED.161

Tracts Useful for, (a) Those Indifferent to Chritianity, (b) Those Seeking for the Truth, and (c) Christians; Books of 50 Pages or More Useful for (a) Indifferent,

(b) Seekers for the Truth, and (c) Christians; Monthly Paper, Containing Various Articles, by Best Writers, Suited to Needs of Indifferent and Inquirers; Translations, Present and Prospective.

CHAPTER XI.—LIGHT IN THE FACTORIES ...187

CHAPTER XII.—CHRISTIAN WORK IN THE LIU CHIU ISLANDS 204

CHAPTER XIII.—THE SALVATION ARMY... ...213

CHAPTER XIV.—EVANGELISTIC WORK 219

American Baptist Missionary Union; American Board Mission and Kumi-ai Church; Anglican Communion; Evangelical Association of North America; Evangelical Lutheran Church; General Evangelical Protestant Missionary Society; Hephzibah Faith Mission; Free Methodist Mission; Methodist Episcopal, South; Japan Methodist Church; Oriental Missionary Society; Presbyterian Mission of East Japan; Presbyterian Church, South; (Dutch) Reformed Church in America; Seventh Day Adventist Mission; Society of Friends; United Brethren in Christ; Universalist Mission; Apostolic Faith Mission.

CHAPTER XV.—EDUCATIONAL SITUATION ...273

Middle Schools; Higher Girl's Schools, Primary Schools; Kindergartens; Problems of Christian Education.

CHAPTER XVI.—GENERAL KINDERGATEN SITUATION... 292

CHAPTER XVII.—NATIONAL SUNDAY SCHOOL ASSOCIATION 297

CHAPTER XVIII.—YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR ...305

CHAPTER XIX.—YOUNG WOMEN'S CHRISTIAN ASSOCIATION 308

CHAPTER XX.—YOUNG MEN'S CHRISTIAN ASSOCIATION 313

Y.M.C.A. of Japan; Chinese Y.M.C.A. of Tokyo; Korean Students of Tokyo.

CHAPTER XXI.—WOMAN'S CHRISTIAN TEMPERANCE UNION 326

CHAPTER XXII.—PUBLICATION WORK 331

Japan Book and Tract Society; Methodist Publishing House (Kyo-bun-kwan); Scripture Union; Japan Bible League; American Bible Society.

CHAPTER XXIII.—EASTERN, OR GREEK, CHURCH; WESTERN, OR ROMAN CHURCH 351

CHAPTER XXIV.—WORK FOR JAPANESE ABROAD 354

(Dalny) Dairen, Manchuria; Korea; Japanese in Hawaii; Asiatics in Hawaii; Japanses Woman's Home, Seattle; Japanese on Pacific Coart; Pacific Japanese Mission.

CHAPTER XXV.—OBITUARIES 389

Mrs. L. H. Clement; Rev. F. Franson; Harod Slade, M.D., D.D.S.; Mr. Isao Matsuda; Judge Taizo Miyoshi, Mrs. James H. Ballagh; Mr. T. Turner Tabb.

APPENDIX.

I. Eighth General Meeting of the Standing Committee of Co-operating Christian Missions in Japan 408
II. Budget for 1909-1910 435
III. New Docks 441
IV. Matsuyama Home 442

V. Formosa Mission of the Presbyterian Church in Canada 444
VI. Christian Work at the Kwansai Exposition Nagoya, 1910... 448
VII. Japan Peace Society 449
VIII. Japan Council of the International Reform, Burean 450
IX. Letter from Chief Justice Watanabe 452
X. Akasaka Hospital 454
XI. Ministering Children's League 456
XII. Tokyo School for Foreign Children... ... 457
XIII. Christmas in Japan 459
XIV. Musical Education in Japan 461
XV. Tribute to Dr. Verbeck 462
XVI. Christianity in Japan... 463
XVII. Foreign Trade and Commerce 465
XVIII. Number of Students in Japan 474
XIX. Chinese and Korean Students in Japan ... 474

SUPPLEMENT... 477

STATISTICS 481

MISSIONARY DIRECTORY FOR JAPAN (INCLUDING FORMOSA) AND KOREA 507

MISSIONARIES BY TOWNS-ALPHABETICAL. 566

DIRECTORY OF CHRISTIAN SCHOOLS ... 584

„ „ „ PERIODICALS. 588

ADDITIONAL NOTES ON JAPANESE AND KOREAN Y.M.C.A. 590

CHARITABLE INSTITUTION 594

INDEX 600

CHAPTER I.

GENERAL SURVEY.

In the preceding (Sixth) issue of the CHRISTIAN MOVEMENT, the General Survey practically covered the time up to July, 1908, and in a Supplement to General Survey (p. 431), the change of Cabinet which took place in July, while the book was going through the press, was merely mentioned. Therefore, we begin the present survey with a repetition of this item.

NEW CABINET.

The new Cabinet, as finally constituted the last of August, after Count Komura had returned from London, includes the following members :—

Premier	Marquis Katsura.
Finance	Marquis Katsura.
Foreign Affairs	Count Komura.
Army	Viscount Terauchi.
Navy	Baron Saitō.
Home Affairs	Baron Hirata.
Communications	Baron Gotō.
Agriculture and Commerce	Baron Ōura.
Education	Mr. Komatsubara.
Justice	Viscount Okabe.

The policy of the new Cabinet, as outlined at the outset and on various occasions later, included peaceful relations with the Powers and the recuperation of national resources. It was given out that the new ministry, while not ignoring political parties, would stand on a national rather than a party basis. And it was announced that the new administration would oppose the unwarranted increase of the military establishment. And this general policy has, in the main, been consistently followed out.

TOKYO TRAMWAY.

On July 13, 1908, the Mayor and Aldermanic Council of Tokyo, assuming responsibility for the failure of the plan for the municipalization of the Tokyo Tramway, resigned. But, on September 22, Mayor Ozaki and several of the Council were re-elected, and a few new members were chosen to the Council.

OSAKA TRAMWAY.

On August 1, 1908, occurred the official opening of the Osaka Tramway. The rapid extension of rapid transit in large cities, and even in country districts, is an interesting phase of the material progress of the present time.

JAPANESE-COLOMBIAN TREATY.

A Treaty of Amity, Commerce and Navigation between Japan and the Republic of Colombia was ratified August 6, 1908. The details are not of special interest; but the fact is itself important, because it indicates continued expansion of Japan's foreign relations.

JAPAN AND CHILE.

The same development is also indicated by the fact that the increasing importance of Japan's relations with Chile required the appointment of a Minister Resident in the person of Mr. Hioki, an experienced diplomat, who has departed for his new post of duty.

CHINESE CONSTITUTION.

The month of August was memorable for the promulgation of a Constitution in China. The

special connection of this event with Japan may be evident from the interesting comment made by the editor of the *Japan Mail* in connection with the following summary of that Constitution :—

" It seems to have been taken in all its important features from the Constitution of Japan. The governing machine is divided into three sections, the Executive, the Judiciary and the Legislature. The prerogatives of the Crown are very clearly defined. They include the immutability of the reigning dynasty, and, so far as we can see, they do not differ in any respect from their Japanese prototypes. Coming to the rights of subjects, liberty of speech and movement, inviolability of domicile, exemption from punishment except by due process of law, the right of recourse to law-courts, etc., are duly guaranteed, and the liability of every Chinese subject to conscription is distinctly laid down, an innovation which will doubtless attract considerable attention. One notable point, however, is that, among the privileges granted to the people, freedom of conscience does not appear to be included.

" The Rescript further provides for the preparations that have to be made by way of preface to the inauguration of the new system. The principal of these preparations are the convening of assemblies of local governors, the development of local autonomy, the taking of a census, the adjustment of the Manchu Banner system, the abolition of the distinction between Manchu and Chinese, the compilation of a dictionary, the preparation of text-books, the compilation of codes of law as well as of a law of the Houses and a law of election, the compilation of a budget, and many other things. The Edict lays special stress upon the spread of education, with the object of contriving that 10 per cent. of the

whole population shall be able to read and write by the time of the inauguration of constitutional government. The programme is certainly formidable enough, and to accomplish it in the course of the next nine years will be a colossal task.

"History certainly has a curious habit of repeating itself. In the 7th century A. D. Japan made a wholesale borrowing from China of governmental institutions, and now in the 20th century China returns the compliment by making a wholesale borrowing from Japan."

POSTPONEMENT OF THE EXPOSITION.

Late in August, rumors began to circulate that the Government intended to postpone the Grand Exposition planned for 1912. A strong opposition was aroused against postponement, which, it was feared, would not only cause severe losses in some circles in Japan, but also injure Japan's fair name and credit abroad. But the Government, finding that the projected Exposition was growing beyond its original expectations and limits, and fearing that both time and means were lacking to make suitable preparations therefor, resolutely held to the new plan, and on September 2, by an Imperial Ordinance, announced that the Exposition would be postponed five years, till 1917.

This would give ample opportunity to improve the hotel accommodations, transit facilities, sanitary conditions, etc., both in Tokyo and in other places where visitors would be likely to frequent.

This notification of postponement came too late to forestall a trip to Japan by Hon. F. B. Loomis and other American Commissioners to the Exposition. But their visit was very far from profitless, as

they were enabled to look over the ground very thoroughly, to understand better the plans for the extension of the Exposition, and to offer valuable advice concerning the conduct of the enterprise.

The postponement of the Grand Exposition enabled Japan to participate more efficiently in both the Alaska-Yukon Exhibition in Seattle and an Anglo-Japanese Exhibition in London.

PARI-MUTUEL.

In October, 1908, the Government took quite radical action by suddenly announcing the abolition of the pari-mutuel in connection with horse-races in Japan. This action, of course, caused consternation in horse-racing circles, where a large share of the profits had accrued from the pari-mutuel. But, in spite of the severest opposition, the Government, having proof that horse-races had been abused in the interests of mere gambling, held resolutely to their course. The result was that the "fall races" were comparatively unexciting and unprofitable from a pecuniary point of view. And the "spring races" of 1909 showed greater diminution of interest and profit.

TREATY REVISION.

The present treaties with foreign powers went into effect in July, 1899, and were to "remain in force for the period of twelve years from that date," so that they expire in 1911. The Japanese Government has therefore appointed an Investigation Committee, of which the Foreign Minister is Chairman, and in which other Departments of State are represented, to make a thorough investigation of

all matters relating to the subject. While we have no special desire to mix up in political affairs and, of course, have no authority to speak officially, we cannot refrain from expressing our confidence that the new treaties will be even more "liberal" than the present ones. While the acquisition of full tariff autonomy by Japan may cause inconvenience to foreigners in this country, we should not be surprised if the restrictions on land-ownership by individual foreigners are removed.

IMPERIAL RESCRIPT.

The following Imperial Rescript was promulgated on October 14th, 1908 :—

"In view of the unceasing and rapid advancement of civilization, which, actuated by the common efforts of all nations in the East and the West, contributes to the common weal of the whole world, it is Our wish, while strengthening Our relations of good intelligence and close friendship with other Powers, to share fully in the benefits of the general amelioration and improvement. In order to keep pace with the constant progress of the world, and to participate in the blessings of its civilization, the development of the national resources is manifestly a requisite of prime importance, and it is believed that Our country, which has but recently emerged from a sanguinary war, calls for activities in various branches of administration. We desire all classes of Our people to act in unison, to be faithful to their callings, frugal in the management of their households, submissive to the dictates of conscience and calls of duty, frank and sincere in their manners, to abide by simplicity and avoid ostentation, and to inure themselves to arduous toils without yielding to any degree of indulgence.

"The teachings of Our revered Ancestors and the records of Our glorious history are clear beyond all misapprehension. By scrupulous observance of the precepts thus established, and by directing assiduous and unwearied exertions, the growing prosperity of Our Empire is assured. In the face of the actual situation, We hope that, with the co-operation of our loyal subjects, the noble work of the Restoration may be augmented and the benevolent virtue of Our Ancestors exalted. Our subjects should appreciate the high aspiration with which We are uniformly guided."

The following comments on the Rescript, or Edict, as it is sometimes called, are interesting and self explanatory :—

A high official, speaking through the *Nichi Nichi Shimbun*, interprets the Imperial Rescript as His Majesty's protest against the growing tendency to extravagance, luxury and speculation. In view of the position that Japan has won for herself in the world, the utmost industry and frugality are requisite, but it does not appear that the people have thoroughly recognised the fact. This Rescript might very well have been issued when the present Cabinet came into office, but the opportunity now taken is more timely. The behests embodied in the Rescript are thoroughly consistent with the spirit of the present Cabinet's administration. The *Nichi Nichi Shimbun* itself may be said to echo the above sentiments, but it expresses a hope that the precepts laid down by the Throne will be observed by the official classes as well as by the people.

The *Chuo Shimbun* has an article the gist of which is that the Rescript should inform foreign nations as to the true temper of the people of Japan, and should go far to dispel the doubts which have

been entertained in some quarters since the War with regard to Japan's intentions. Happily the American Fleet is coming to these shores as a messenger of peace, and Japan's relations with her great Neighbour on the West promise to be soon placed on a better footing.

The *Shogyo Shimpo* writes much in the same strain, and such may also be said of the *Kokumin*. In fact there is not much to comment on in the Rescript. It speaks for itself, and when the *Kokumin* describes it as the gospel of peace, there remains little more to be said.—*Japan Mail.*

AMERICAN BUSINESS MEN.

In October, a large party of business men from the Pacific Coast visited Japan and spent some weeks in social functions and investigation of business conditions. It is needless to say that they were treated with the utmost consideration and courtesy, and were given every opportunity to ascertain industrial conditions in Japan. They learned much concerning Japan's real attitude toward some vexed and vexing problems arising out of the relations between Japan and the U.S.A. That the trip was fraught with good results was evident at that time from the fact that the members of the deputation acknowledged that the visit was an eye-opener. And it has since been still more evident by the action of those men in enrolling themselves in opposition to anti-Japanese sentiment and legislation on the Pacific Coast.

VISIT OF AMERICAN FLEET.

The week from Oct. 18 to 25 was signalized by the long-anticipated visit of the American Fleet on its famous cruise around the world. This was an event, which, in spite of croakers and pessimists, was fraught with so much significance to both Japan

and the United States of America that we have felt fully warranted in devoting a special chapter of this issue to that subject. Therefore, we dismiss the topic here and refer our readers to the following chapter, where the political, social, moral and religious phases of the visit are described.

TRANS-FORMOSAN RAILWAY.

On October 24, 1908, the completion of the Trans-Formosan Railway was duly celebrated. This trunk line runs the length of the island from North to South in general direction and will undoubtedly facilitate greatly the development of the resources of that "Beautiful Isle."

PRINCE AND PRINCESS ITO.*

There were about 75 guests present at the entertainment given by Prince Ito on the 25th October to celebrate the attainment of his own 68th birthday and of the Princess' 61st. The number being so small was necessarily limited to the most intimate friends of the host and hostess. Prince Yamagata said that every Japanese being well aware of the great services Prince Ito had rendered to his country from a period dating prior to the Meiji Era, and unceasingly throughout the whole of that era, it was unnecessary to dwell upon the fact now: but he invited the special attention of his hearers to the point that Princess Ito, by her able management of the Prince's household affairs, had relieved her illustrious consort from all sources of domestic trouble, and by thus enabling him to devote his undivided energies to his country's cause, had placed the whole nation under a debt of gratitude to her. He invited all the friends collected that day to drink the health of the Princess with the utmost cordiality.

** Japan Mail.*

It is evident that this celebration deserves to be regarded as a memorable event, inasmuch as it consitutes the first public tribute paid to the national services of a lady, during the Meiji Era at all events.

CHINESE AFFAIRS.

Not the Far East only, but the whole world, was startled in November to hear rumors of the death of both the Emperor and the Empress-Dowager of China. And those rumors proved only too true ; for on November 14 an official announcement was made of the death of the Emperor, and two days later of the death of the Empress Dowager. It is scarcely necessary here to retail the various rumors which flew about concerning these events. Suffice it to say, that the new Emperor, a mere child, formally ascended the throne on December 2, with his father, Prince Ching, as Regent. Another sensation came later in the downfall and dismissal of Yuan Shikai. But these changes are not expected to hinder at all the plans of the progressive element. The attitude of Japan toward China at the present time is well expressed in an editorial of the *Kokumin Shimbun*, summarized as follows by the *Japan Times* :—

The *Kokumin* attributes the successful maintenance of quietude by the Peking Government in the midst of national calamity primarily to the hope of seeing the full establishment of a constitutional régime nine years hence, that served as the focus of attention for both the officials and the people and controlled their conduct at the present moment. Not only does Japan entertain no ambitious designs on China at this moment, contrary to suspicion entertained in certain quarters, but, on the contrary, she is ready to prove her sincere friendship for her closest neighbour. Besides the peculiar relations ex-

isting between the two countries for ages past, the very fact that it is Japan that has set China an example in constitutionalism places the obligation upon her to see the régime coming into successful fruition in that country. China has, so far as the paper can promise, Japan's thorough sympathy and good-will in a momentous task before her.

THE AMERICO-JAPANESE AGREEMENT.

The culmination of naval demonstration and diplomatic relations was reached when an "understanding," or "declaration," or "memorandum," or "agreement," or "entente," between Japan and the United States of America, having been approved by the Privy Council, was published on December 2. It makes comparatively little difference which of the several terms given above is employed: all of them seem to have been used indiscriminately. The document is not of the nature of a formal treaty: but it none the less carries with it the moral force and influence of the two governments and without doubt reflects the sound and sane public opinion of the two peoples. On account of its importance, we publish it in full:—

NOTES

EXCHANGED BETWEEN THE JAPANESE AMBASSADOR AT WASHINGTON AND THE SECRETARY OF STATE OF THE UNITED STATES.

FROM THE JAPANESE AMBASSADOR TO THE SECRETARY OF STATE.

"Japanese Embassy,
"Washington, Nov. 30, 1908.

"Sir:—The exchange of views between us, which has taken place at the several interviews which I have recently had the honor of holding with you, has

shown that, Japan and the United States holding important outlying insular possessions in the region of the Pacific Ocean, the Governments of the two countries are animated by a common aim, policy and intention in that region.

"Believing that a frank avowal of that aim, policy and intention would not only tend to strengthen the relations of friendship and good neighborhood which have immemorially existed between Japan and the United States, but would materially contribute to the preservation of the general peace, the Imperial Government have authorized me to present to you an outline of their understanding of that common aim, policy and intention:

"1. It is the wish of the two Governments to encourage the free and peaceful development of their commerce on the Pacific Ocean;

"2. The policy of both Governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status quo* in the region above mentioned and to the defence of the principle of equal opportunity for commerce and industry in China;

"3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region;

"4. They are also determined to preserve the common interests of all Powers in China, by supporting, by all pacific means at their disposal, the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire;

"5. Should any event occur threatening the *status quo* as above described or the principle of equal opportunity as above defined, it remains for the two Governments to communicate with each other, in

order to arrive at an understanding as to what measures they may consider it useful to take.

" If the foregoing outline accords with the view of the Government of the United States, I shall be gratified to receive your confirmation.

" I take etc., etc., etc.

" K. TAKAHIRA."

FROM THE SECRETARY OF STATE
TO THE JAPANESE AMBASSADOR.

" Department of State,
" Washington, November 30, 1908.

" Excellency :

" I have the honor to acknowledge the receipt of your Note of to-day, setting forth the result of the exchange of views between us in our recent interviews, defining the understanding of the two Governments in regard to their policy in the region of the Pacific Ocean.

" It is a pleasure to inform you that this expression of mutual understanding is welcome to the Government of the United States as appropriate to the happy relations of the two countries and as the occasion for a concise, mutual affirmation of that accordant policy respecting the Far East, which the two Governments have so frequently declared in the past.

" I am happy to be able to confirm to Your Excellency, on behalf of the United States, the declaration of the two Governments embodied in the following words : "

Here follow a declaration identical to that given by Baron Takahira and the signature of Mr. Elihu Root.

We append also the following official statement concerning the purpose of this Entente :—

"The policy of the United States and Japan with regard to the Pacific Ocean and the Far East has from the first been altogether identical and nothing whatever held the two countries apart. Nevertheless the Government of Japan believed, if the two Governments adopted some clear means of proclaiming that policy at home and abroad, an excellent result would be obtained in the matter of removing all sources of error. Considering, therefore, that the sincerity shown by all classes of the nation in their welcome to the United States Fleet when the latter visited these waters had greatly strengthened the friendly sentiment entertained by the two peoples towards each other, and had thus created a suitable opportunity for the two Governments to unite in making known their policy, the Japanese Government instructed its Ambassador, Mr. Takahira, to convey that idea to the United States Government, and, the latter being found to entertain the same view, a complete nnderstanding was arrived at, and on 30th of November an exchange of Notes took place in Washington between the United States' Secretary of State, Mr. Root, and the Japanese Ambassador, Mr. Takahira."

We wish that we had room to quote some of the almost universally favourable comments upon the significance and importance of this Agreement, and may be able to insert some in the Appendix. The document is hailed as a strong guarantee of peace in the Pacific regions.

FOREIGN TRADE AND COMMERCE.

There was a heavy decline in the foreign trade of Japan during 1908. The imports totaled 436,257,462 *yen* against 494,467,346 *yen* in 1907, and the exports totaled 378,245,673 *yen* against 432,412,873

yen in 1907. The grand total for 1908 amounted to 814,503,135 *yen* against 926,880,216 *yen* in 1907 and 842,539,000 *yen* in 1906. The decline of 112,377,074 *yen* in one year was almost evenly divided between the exports and the imports; for the latter suffered a loss of 58,210,084 *yen*, and the latter, one of 54,167,200 *yen*. It should be noticed that in 1908 the imports continued to exceed the exports, by about 58,000,000 *yen*, against an excess in 1907 of about 62,000,000 *yen*. Other interesting points may be learned from the fuller statistics given in the Appendix.

ARMY AND NAVY.

It has hitherto been very difficult to find exact figures for the losses of life incurred by Japan during the war. One perplexing element is the casualties among troops at home. Taking all these into account, and including Formosa in the list, the following numbers are now given— :

Killed in battle	48,428
Died of wounds...	37,218
Total	85,646
Wounded and recovered	142,108
Sick „ „	210,696
Total recovered...	352,788
Grand total	438,434

—*Japan Mail.*

One of the results of the recent naval manœuvres is reported to have been complete confirmation of

the excellence of Prof. Mizuno's system of the wireless telegraph. There had been some doubts as to its efficiency, but these were completely dispelled by the experiments which took place between the Fleet and the signalling station at Kobe. It is stated that the messages transmitted emerged as clearly as though they had been sent by the ordinary telegraph. The system has therefore been definitely adopted and will henceforth constitute a subject of instruction in technical schools.—*Japan Mail.*

Mr. Shigetaro Yamashita, an engineer in the Nagaura Ordinance Depot, belonging to the Yokosuka Naval Station, has invented a new style of torpedo. This torpedo will strike what it aims at beyond an island or promotory which lies between the point of discharge and the aim. It is so made as to make a circuit course after striking an intervening obstacle, when it will make no explosion. The device has been bought by the Navy Office, and the inventor will be given a decoration of the 7th Order.—*Japan Times.*

IMPERIAL DIET.

The Twenty-fifth Session of the Imperial Diet was formally opened on December 25th, 1908. On that occasion, the Emperor, as usual, delivered an Address, to which each House later made formal response.

This session of the Diet was not a very exciting one. The Seiyukwai, having an absolute majority of the members, was able to elect its candidate, Mr. Haseba, to the Speakership, but generously gave the Vice-Speakership to Mr. Koezuka, of the Opposition. The Seiyukwai supported the Katsura Cabinet in general; but did not permit themselves

to fall into servile submission and on some questions were able to bring the Cabinet to accept amendments. And, inasmuch as some of the small factions in the Diet also supported the Ministry, the latter did not have a difficult task in carrying through most of its measures. A petition to revive the *Pari-mutuel* under certain restrictions passed the Lower House but was defeated in the Upper House. The "three bad taxes" (transit, salt and textiles) were severely attacked: but, as no other sources of revenue seemed available to supply the deficiency, they could not be abolished. The subject of subsidy to steamship lines to Europe and America was one of great divergence of opinion; and the final result was a kind of compromise measure. The Nippon Yusen Kwaisha (Japan Mail Steamship Company) will probably receive less subsidy than formerly; the Toyo Kisen Kwaisha (Oriental Steamship Company) will receive increased subsidy for its lines to both North and South America; while the Osaka Shosen Kwaisha (Osaka Mercantile Steamship Company) will receive subsidy for its new line to the Pacific Coast in co-operation with the Chicago, Milwaukee and St. Paul Railway. An attempt to organize one large political party out of various small factions not only proved unsuccessful, but also resulted in a split in the ranks of the Progressives. The Press Law was amended in a way to remove some of the official restrictions. The Budget was passed with only a few amendments of its original form.* Important speeches were delivered in both Houses by the Foreign Minister, Count Komura, on the foreign policy of Japan. These addresses strongly emphasized the fact that "the foreign policy of this

* See Appendix for summary thereof.

Empire should have for its objects the maintenance of peace and the development of national resources."

KOREAN AFFAIRS.

Although critics continue to make exaggerated complaints against Japanese administration in Korea, the condition of affairs there shows general improvement. Both merchants and missionaries in Korea unite in the testimony, that, in spite of minor local and spasmodic occurrences, the Residency-General "is accomplishing good results," as Mr. Collbran expressed it. And Dr. Gale said: "I have no hesitation in declaring openly that I consider the administration of the Residency-General highly beneficial to the Korean nation." Bishop M. C. Harris adds his statement that "the missionaries of all nationalities endorse and are altogether satisfied with Prince Ito's policy in Korea." Indeed, at some meeting of missionaries "of the various sects," it was "unanimously decided to give all legitimate support to the work of the Residency-General in the cause of reform and enlightened progress." And, when Mr. Song, Korean Minister for Home Affairs, was reported to have criticized the missionaries in Korea for "backing" the native Christians in opposition to the administration, Prince Ito sent to the American Ambassador, Mr. O'Brien, at Tokyo, the following letter:

MY DEAR MR. AMBASSADOR:—I am pleased to acknowledge the receipt of Your Excellency's note dated the 26th instant relating to the interview of Mr. Song, Korean Minister for Home Affairs, which was published in the *Asahi Shimbun* of the 16th instant. Minister Song has not yet mastered the Japanese language, and is therefore unable to express himself satisfactorily in that language. The

published interview ascribed to him contains not a few points which were misunderstood by press reporters. Nothing, however, has so far been done with the interview, since it is almost impossible to make any correction. If Minister Song made any such remarks regarding the American missionaries in Korea as he is represented by the *Asahi Shimbun* to have made, I am of opinion that such misrepresentation of the real facts would indicate the Minister's ignorance of the conditions existing in his own country.

During the Korean Emperor's recent trip to the northern and southern parts of Korea, I met a number of missionaries at Pingyang, where many of them reside, and had an opportunity to ascertain that they not only take no steps whatever in opposition to the administration of the Korean Government, but that they are in sympathy with the new régime inaugurated after the establishment of the Residency-General and are endeavoring to interpret to the Korean people the true purpose of that régime. I am personally acquainted with many American missionaries stationed at Seoul, with whose conduct and views I am fully familiar. The fact that they are in sympathy with the new régime in Korea which is under the guidance of the Residency-General, and that, in co-operation with the Residency-General, they are endeavoring to enlighten the Korean people, does not, I trust, require any special confirmation. Not only is the attitude of the American missionaries in Korea what I have just represented, but I have all along been recommending to the Korean Government a policy of not restricting the freeedom of religious belief. I may also state that the Christians in Korea will continue to receive equal treatment with other subjects and

to be dealt with only in case of distinct violation of the laws of the country. Should the Korean Government undertake any policy differing from the foregoing principle, I, who am in a position to supervise that Government, will certainly not approve of it. I, however, presume that Your Excellency will appreciate the fact that a large number of the Korean people are unfavorably inclined toward Christianity, which is a new foreign religion. It may also be stated that among the many Korean Christians not a few are attempting to make use of that religion for inspiring the idea of independence. This fact, however, cannot be regarded as due to the instigation of the American missionaries. They, therefore, cannot be held responsible for such action, and I wish to make this explanation of the matter on behalf of the American missionaries in Korea. I hope that Your Excellency will publish this in such a way as may seem suitable.

I beg to remain, My dear Mr. Ambassador,

Your obedient servant,

(sgd.) Prince Hirobumi Ito.

Perhaps, the most significant event in the recent affairs of Korea was a journey made by the Emperor early in 1909 through parts of the country "to inspect the actual state of Our land and enquire of Our beloved people as to what life they are living." In making this trip, the Emperor was "the first of his country's Sovereigns, not merely to make a progress through his dominions, but even to set foot on a foreign warship" [a Japanese one at Fusan].

In the course of this Imperial "progress," both the Emperor and Prince Ito, who accompanied him, made several addresses calculated to improve the

relations between the Koreans and the Japanese. The trend of these addresses may be illustrated by the following paragraphs :—

"At Chongju the Emperor took occasion to inculcate the instructions which he has made the gist of all his addresses during the progress. He urged the people to abandon excessive conservatism and to live on friendly terms with the Japanese residing in their midst."*

"A long telegram to the *Asahi* gives a verbatim report of a speech delivered by Prince Ito at Wiju. His Highness set out by eulogising the self-sacrificing benevolence of the Sovereign in making a journey to the boundaries of his Empire in the depth of winter for the purpose of inquiring into the condition of his people. He then went on to speak of the relations existing between Korea and Japan. He explained that the latter country stood to the former in the relation of protector, solely because Korea was not strong enough to secure her own realm against foreign enterprise. Japan had fought two wars, one with China and another with Russia, solely for the purpose of guaranteeing the integrity of Korea's territory. Had either of those wars ended differently, the state of affairs that would exist to-day could be easily conceived without any description from him. The Koreans ought to recognise the facts of the situation and to understand that their Sovereign relies on Japan for protection. On the other hand, the Japanese Government and the Japanese nation fully recognise that, unless men's private affairs are in a comfortable condition, and unless they can count upon security of life and property, it is practically impossible for them to devote any

* *Japan Mail.*

thought to national affairs. Therefore, Japan's interest lies in the direction of promoting Korea's material prosperity, and he hoped that a knowledge of that fact would inspire in the Koreans a feeling of friendly co-operation with the Japanese. He himself had now served for nearly three years as Resident General in Korea, and he knew that in urging a spirit of good fellowship and mutual assistance he was expressing the wishes of the Emperor of Korea."*

And a visit of leading Koreans to Japan in April and May, 1909, seems to have been productive of good results. These tourists were given good opportunities to see the evidences of progress in material civilization in Japan ; and they also became easily convinced that good care is taken of their Crown Prince in Japan. Prince Ito, in speeches on different occasions, never failed to emphasize the importance of removing all misunderstandings between the Japanese and the Koreans. He insisted that "the two countries must be absolutely united in sentiment and in action, and must work together in everything if they had due regard for their own welfare." The visit to Japan is said to have made a profound impression on the tourists.

THE ANGLO-JAPANESE ALLIANCE.

As February 11th, 1909, was the 7th anniversary of the promulgation of the Anglo-Japanese Alliance, the Foreign Minister, Count Komura, gave a banquet, at which the usual toasts were exchanged. Count Komura proposed the toast of the Alliance in the following words :—

YOUR EXCELLENCIES AND GENTLEMEN,—We meet together this evening to celebrate the 7th anniver-

* *Japan Mail.*

sary of the promulgation of the Anglo-Japanese Alliance. That we should annually, with unabated zeal and enthusiasm, thus assemble to do honour to the occasion is conclusive of the usefulness and stability of the understanding. Ours is not an alliance of aggression or oppression. It respects the rights of others. It is defensive of our own. It makes for international peace and repose. It is based on rights and justice, and will, I am sure, in the future as in the past, continue to increase in strength and mutual benefit.

Your Excellencies and Gent'emen: The Anglo-Japanese Alliance: a league of peace and security and a bond of intimate friendship and good-will between the allies.

The British Ambassador replied as follows:—

YOUR EXCELLENCIES AND GENTLEMEN,—In the name of the British Government and the people of the British Empire, I heartily reciprocate and endorse the eloquent terms in which our distinguished host has proposed the toast of the Anglo-Japanese Alliance.

There is little to add to the sentiments so clearly and sympathetically expressed by His Excellency. I should however like to mention that I am sure it has been a source of the greatest gratification to the Governments and people of the island Empires of the East and West, that this Alliance has so well stood the test of time, and has been approved and recognized as a guarantee of peace by the other nations of the world.

This approbation and recognition has been clearly indicated by the fact that, within the last two years, three of the Great Powers possessing interests in the Far East have concluded agreements with Japan having essentially the same objects as the Anglo-

Japanese Alliance. Count Komura has said to-night that our Alliance is based on right and justice; it is also based on mutual interests, the best base for all alliances, especially when, as in this case, the interests are those of peace. Speaking in the Diet a few days ago, His Excellency said: "The Alliance has steadily gained in strength and solidity and to day it stands upon a perfectly firm and enduring foundation."

Gentlemen may this "to-day" stretch far out into the ages to come and may our alliance be ever the means of maintaining peace, not only in the Far East, but throughout the world.

CONSTITUTIONALISM IN JAPAN.*

"The great festival of *Kigensetsu*, the anniversary both of the Empire's foundation and the promulgation of the Imperial Con-titution is to be celebrated to-day, February 11th, under very happy circumstances. Especially, the anniversary this year is to be marked by a national celebration in Tokyo, under the auspices of the Government, the two Houses of the Diet, the Tokyo Municipality, the Tokyo Chamber of Commerce, etc. Incidentally, this very day marks the seventh anniversary of the Anglo-Japanese alliance. Japan now enjoys a net-work of ententes with France, Russia and America.

"Japan's Imperial Constitution was granted by the present Emperor on February 11th, 1889; and in November of the following year the first session of the Diet was convoked, the session now sitting being the twenty-fifth. It was the result of voluntary concession on the part of the Sovereign in fulfillment of that solemn declaration made soon after the Re-

**Kokumin Shimbun.*

storation that 'public affairs shall be determined by public discussion.' The convocation of the Diet was preceded by the inauguration of Prefectural Assemblies in 1880. As to the compilation of the Constitution, the name of the then Count Ito cannot be disassociated therefrom, while it may be noted that Count Itagaki championed the Parliamentary movement.

"A salient feature of Japan's Constitution is that it was not taken, but given, and is different from Great Britain's Magna Carta, extorted by force from King John, or America's Constitution, drawn up in a convention. It is a gross error to say that Japan was an absolute monarchy. Since the Empire's foundation the people's will has been always respected. This historical Constitutional principle was embodied in a written form without any bloodshed. Thus growing peacefully, but not being made, the operation of Japan's Constitution has been invariably smooth and has conduced to the welfare of the Empire. Another feature of Japan's Constitutional Government is that the principles of her Constitution do not encourage the existence of so-called Party Cabinets; they must be Imperial Cabinets. Nevertheless, the traditional principle of listening to the people's wishes will never be abandoned. Under the existing circumstances, there is no doubt that Japan will continue to prosper under the established Imperial régime."

And in view of the fact that in some pessimistic quarters Japan's Constitution is dubbed "a mere toy" and Constitutional Government is called "a farce," it may be well to consider the suggestions in this short paragraph from the *Japan Mail*:—

The *Nichi Nichi Shimbun* writes in a hopeful tone about constitutional government in this country,

though it admits that at present things are in a very confused state and unconstitutional acts are constantly perpetrated by the Government. That a Constitution that was obtained without bloodshed should fail to be duly appreciated is only natural, says the *Nichi Nichi*. Nevertheless the outlook is by no means discouraging. When we consider how long parliamentary government in England took to reach anything like a high standard and remember that our experimenting in this line has only stretched over twenty years, we need not be discouraged. The progress in the next ten years is likely to be greater than that of the past decade, since most of the elder statesmen who now retard progress will have passed away within that period.

OBITUARIES.

The obituary list contains the names of such eminent personages as Field-Marshal Marquis Nozu, General Viscount Okazawa, General Baron Inouye, Count Matsuura, ex-Judge Miyoshi, Vice-Admiral Viscount Enomoto and Dr. Viscount Hashimoto. The last mentioned was "one of the greatest physicians of the day in Japan." Enomoto was one of the heroes of the Restoration period on the Tokugawa side. As ex-Judge Miyoshi was a Christian, a short sketch of his career will be found in the chapter on "Obituaries" in this issue.

IMPERIAL WEDDING.

On April 29, 1909, H.I.H. Princess Kane, second daughter of His Majesty the Emperor, was united in marriage, by the usual forms, to H.I.H. Prince Kitashirakawa.

FOREIGN VISITORS.

Among eminent foreigners who have visited Japan during the year we find such persons as Dr. Koch, Prof. Siemen, Prof. A. B. Hart, Lord Northcote and Dr. Sven Hedin. Each of these was given a reception befitting his labors and attainments; Hedin was quite lionized.

LADY MISSIONARY NATURALIZED.

Miss Estella Finch, whose many years of devotion to the cause of Christian propagandism in Japan have won for her an esteemed name, has applied for registration as a Japanese subject under the name of "Hishida Kōdai." This American lady has made Yokosuka the chief scene of her labours in Japan, and the great benefits that her work has conferred on the sailors and people who frequent that busy place are widely recognised.—*Japan Mail.*

This is the first case of the naturalization of a foreign woman in Japan.

MISSIONARIES HONORED.

Rev. J. H. De Forest, D. D., American Board missionary in Sendai, and Rev. Wm. Imbrie, D. D., Presbyterian missionary in Tokyo, have been honored by the Emperor with the decoration of the Fourth Class Order of the Rising Sun. In both cases is the honor worthily bestowed.

EDUCATIONALISTS HONORED.

The Emperor has been pleased to confer the patent of Baron on Mr. Tsuji Shinji, whose name has been associated with educational progress since the earliest days of the Meiji Era. He has received his education mostly in France, and his first position

of distinction was that of instructor at the Kaisei Gakkō, the parent of the present Imperial University of Tokyo. He served as Vice-Minister of Education under several distinguished men, notably Viscount Mori, and he is the founder of the Imperial Education Society, which celebrated the 25th anniversary of its existence on the 12th December with great *éclat*, in the presence of the President, Prince Arisugawa, the Prime Minister and many other distinguished personages, who attended the meeting for the sake of signifying their satisfaction at Baron Tsuji's elevation to the peerage. For the past few years the Baron has held no official position, having served merely as an Imperial nominee in the House of Peers.—*Japan Mail.*

The Emperor of Japan through Baron Takahira has conferred on Dr. Eliot, late President of Harvard University, the Order of the Rising Sun, the Ambassador expressing His Majesty's appreciation of Dr. Eliot's services in the cause of education, and especially in reference to the many Japanese who have passed through Harvard.

A STATUE TO THE LATE DR. NIIJIMA.

A New York cablegram states that on the 7th May a statue of the late Dr. Niijima [Neeshima], the celebrated founder of the Doshisha College, Kyoto, was unveiled at the Amherst University, Mass., where he studied. Baron Takahira, Ambassador, and Mr. Mizuno, Consul-General at New York, were present at the function.—*Japan Times.*

IMPERIAL UNIVERSITY, KYOTO.

On September 2, 1908, Baron Kikuchi, ex-President of the Imperial University, Tokyo, and ex-

Minister of Education, was appointed President of the Imperial University, Kyoto.

A ROMAN CATHOLIC UNIVERSITY.

It is stated in Japanese newspapers that steps are being taken by the Roman Catholics for founding a University in Tokyo. Three scholars arrived in this country a few months ago with the object of making the necessary arrangements. The lecturing is to be in English. The first subjects that will be taught will be Literature. Eventually, Law, Science and Philosophy, Ethics, Religion and Medicine will be added. The standard maintained will be on a level with that of the two Imperial Universities. Ability to read English text books will be a necessary qualification for admission to the classes. The institution will be run on broad cosmopolitan lines.—*Japan Mail.*

A LADY PHYSICIAN.

At the government examination for licensed physicians, Miss Yuku Tomihara, 19 years of age, has been successful. She is the only lady among three persons who succeeded in the examination out of 1,400 competitors, male and female. After graduating at Hiroshima Higher Girls' School, Miss Tomihara came up to Tokyo four years ago and devoted the whole of her energy in studying the science at the Tokyo Women's Medical School, Ichigaya, Ushigome. During that interval, she has never paid a visit to her home, utilising summer and winter vacations for reviewing what she has been taught at school, without paying the least attention to her dressing and so forth, which are very common failings among young girl students nowadays.—*Japan Times.*

HIBIYA LIBRARY, TOKYO.

The new City Public Library in Tokyo seems to be quite popular, if we may judge from the following clippings:—

The Hibiya Library is daily visited by a large number of readers. The returns for the first week place the number of visitors at 4,421, including 4,172 men and 249 women. The number is classified as follows:—Special ticket bearers—430 men and 4 women; ordinary ticket bearers—2,200 men and 63 women; children's room—1,142 men and 152 women. The number includes 14 foreigners, of whom 9 were Chinese. The comparatively small number of female readers, which is the common phenomenon witnessed in all libraries in the city, is a noticeable matter and probably has some reasons.—*Japan Times.*

Since the Hibiya Library was opened on the 22nd of November last year, 1908, the average number of persons daily admitted was 500, the greater part of whom read novels, says the *Jiyu Tsushin.* On the 7th of December, Sunday, there were admitted to the library 1,280 persons, the books lent to them reaching 1,572 volumes. Of these one-third were novels and other literary works. Mr. Natsume's famous work, "I am a Cat," is very popular. Next to novels come works on adventure. Books concerning religion, philosophy, law, politics, and economics are rarely demanded. The persons frequenting the library are: 1st, students; 2nd, merchants; 3rd, officials; 4th, artists. About 40 children are admitted on an average per day. There are some thirty students who prosecute studies in the library.—*Japan Gazette.*

THE INTERNATIONAL PRESS ASSOCIATION.

A meeting of the International Press Association was held May 4, 1909, at the Imperial Hotel. There were present about thirty journalists. Mr. Minoura, of the *Hochi*, being called to the chair, the election of officers took place, when the following gentlemen were returned by acclamation :—

President : Mr. K. Minoura.
Vice-Presidents : Capt. Brinkley ; Mr. I. Tokutomi.
Hon. Secretaries : Mr. S. Chiba ; Mr. N. Minoda.
Hon. Recording Secretary : Mr. S. Shihotsu.
Hon. Treasurer : Mr. H. Sugimura.
Committee (11 members.)
Mr. E. Ellon, Mr. J. R. Kennedy, Mr. K. Mochizuki, Mr. K. Ishikawa, Mr. M. Muramatsu, Mr. H. Sato, Mr. Fleisher, Mr. S. Honda, Mr. K. T. Takahashi, Mr. Ikebe, Mr. Tsuchiya.

AN ORIENTAL INFORMATION BUREAU.

We learn that Mr. Zumoto, formerly editor of the *Japan Times* and of the *Seoul Press*, is about to proceed to New York, for the purpose of establishing there an office, which will be styled an Oriental Information Bureau, and which will have for object the furnishing of intelligence to the American public with regard to Far Eastern affairs in general, and commerce and industry in particular. From September next the Bureau will issue a monthly bulletin, a prominent feature of which will be replies to queries propounded by persons who have inscribed their names as members on payment of a certain annual fee. Japanese subscribers will receive information about American affairs. The Bureau will have its headquarters in New York, but its sphere

of activity will extend to the whole of the American Continent and even to Europe. It will thus be a kind of international commercial agency working for the interests of America and the Far East. American men of business who have interests in this quarter of the world will be furnished with trustworthy sources of information and advice. Mr. Zumoto's staff will consist of Mr. T. Baba, hitherto managing editor of the *Japan Times*, of several other Japanese and of an American assistant.—*Japan Mail.*

MORALITY OF STUDENTS.

For the purpose of supervising the conduct of students, Mr. Komatsubara, Minister of Education, has issued the following instruction to local Governors :—

" At entertainments, meetings and athletic sports held by schools, there have been of late occasions, when students give fancy processions and theatrical performances in fancy dress and with powdered faces, in order that the functions may be enlivened. Such performances are not confined to cities, but they are met with in country villages. They may have the effect of degrading the morality in schools and of producing frivolous habits. It is hoped, therefore, that measures will be taken to instruct teachers to stop such performances. On the occasions of meetings, teachers shall co-operate with students to obtain educational profit."

Writing in the *Jitsugyō no Nihon* on the mental distress from which so many young men are said to be suffering in this country, Dr. Nitobe says :— There are few young fellows that enter life without passing through years of perplexity and mental depression. In some cases, lads of 14 or 15 are enveloped in gloom from which they do not emerge

till they are going on to 30. In other cases, the clouds begin to gather at the age or 18 or 19 and sunshine does not reappear till a dozen years have passed. Confucius showed how carefully he had observed mental phenomena when he described the years between 15 and 30 as years of bewilderment. According to him, not till a man reaches 40 does he cease to worry himself over life's perplexities. Our lads and young men to-day ask themselves why they were born and why they are compelled to spend so many weary hours in study. Life has to them few joys and much hardship. They hope to find some exit from their misery, but most of them fail to do so. "Preaching to them against the state of mind into which they have fallen is of little use. They need sympathy and practical advice."—*Mail.*

BUSINESS MORALITY.

Scandals in connection with a big Sugar Refining Company, an Abattoir Company, some small banks and other minor business enterprises have caused considerable excitement and consternation. In the first two cases, wholesale arrests have been made of officers of the companies and members of Parliament. The former are accused of squandering the company's funds; and the latter are accused of receiving money in connection with proposed legislation. It would be unwise and unjust to discuss these matters while they are still *sub judice.* But one thing is very certain that there is need of loftier moral standards in business circles.

One of the saddest circumstances in connection with these scandals is the fact that two nominal Christians, one of whom has been very prominent in educational, political and Christian circles, are implicated and have been arrested. To the credit of

the latter, however, it must be said, that his Christian training led him to frank confession of "the sin into which he had been betrayed" and on account of which "his heart was torn with grief and remorse" over the disgrace. The manly attitude of this man and two others helped on the preliminary examination. "They declined all legal assistance, and answered every question in such a straight-forward and frank manner that the task of the judicial authorities was greatly facilitated." It may be noted here that the exposure of these scandals is, to some extent a reflection of the revival in America of higher moral standards in business life.

A COMMERCIAL UNIVERSITY

The growing importance of a thorough education to prepare young men suitably for a commercial career has been illustrated by the recent agitation concerning the establishment of a Commercial College or University. The constituency of the Higher Commercial School, Tokyo, had been expecting, with considerable confidence, that their institution would be elevated to the rank of a University. But the Department of Education finally decided in favour of a Commercial Course in the Law School of the Imperial University, Tokyo. This decision does not satisfy some leading business men, who think that such a course in connection with the Imperial University may be academic rather than practical. Therefore, with the aid of publicists, like Count Okuma, they are still urging the importance of a private Commercial University. Meantime, the problem has been rendered still more difficult of settlement by the fact that the students of the Higher Commercial School have left in a body.

INTELLECTUAL INTERCHANGES.

We read in the *Yorodzu Chōhō* that the idea so successfully carried out by Germany in the United States is likely to be adopted by the latter and Japan. We allude to the temporary exchange of Professors which recently took place between Germany and America. Oberlin College has taken the lead in this matter. It is sending Prof. [Pres.] King to Japan, where he will deliver lectures during half a year in the Imperial University, and the Faculty of Oberlin College have invited Japan to reciprocate by sending a professor to the States. It is expected that, if the Diet consents to the necessary appropriation, this suggestion will be adopted.—*Japan Mail.*

A chair in Japanese Law has been created in Oxford University. The lecturer will receive an annual salary of 50 pounds sterling for the first three years. The lectureship will be taken by Mr. Gubbins* from the 25th inst.—*Japan Times.*

The Japanese language used to be a subject in the curriculum of the High Commercial School in Venice, but it was given up for a time. It has now been put in again, and Mr. Terasaki Takeo has been engaged as teacher. Thirty candidates for admission immediately presented themselves. At the opening ceremony, the President of the School said that this measure would tend to strengthen the good relations between the two countries and would develop their interests.—*Japan Mail.*

These paragraphs suggest a most serviceable method of University Extension which might well be considerably enlarged. Such a plan, if carried out

*Long Japanese Secretary of the British Embassy, Tokyo: well-fitted for the work.

more widely, would be an excellent means of bringing Japan and other nations into a more deeply sympathetic knowledge of each other. The stronger the social, mental, moral and spiritual ties which bind people together, the less likely are misunderstandings to arise. Japan can well afford to make such interchange with several nations, and Christian institutions of learning in the Occident should welcome such opportunities for "free trade" in lecturers.

Ernest W. Clement.

N. B.—If any events worthy of notice in a "General Survey" occur, while this issue is going through the press, they will be treated in a "Supplement to General Survey," to follow the Appendix.

CHAPTER II.

The Visit of the American Fleet.

The Meaning of the Visit:—The visit of the American battleship fleet to Japan, October 18-25, was an event of cardinal political importance. Diplomats of both countries may well look upon it as having done more to dissipate misunderstandings and unite the two peoples than anything else that could have been arranged. The welcome on the part of the Japanese Government and people was of unprecedented splendor and hospitality, and those who live in Japan believe that it was sincere. But, as Christians, however much we may rejoice in its contribution to political goodwill and peace, our chief concern was to make it promote the Kingdom of God. To that end the Association began to plan several months ago. Our efforts took two lines: preventive and constructive.

Preventive Measures:—In the direction of prevention it seemed to us that the Christian forces in Japan should make sure that the employment of "geisha" as waitresses and the free use of intoxicating liquors should both be prevented. A petition to this effect, signed by the heads of the National Temperance Union and the Young Men's Christian Association and also by 278 American missionaries and 58 merchants, was presented to the Navy Department and the cities of Tokyo and Yokohama. This petition was followed up by private interviews and by some articles in the Japanese press and was finally successful in so far as "geisha" were concerned. It should be said that a number of Japanese officials supported this effort from the first and that 800 representative Tokyo business men re-enforced

it by a petition of their own, drafted when the question was up for final settlement only one week before the fleet arrived. This triumph, while not permanently disposing of the question, has greatly strengthened the hands of the Christian and moral forces. Whatever may be said of the origin and ideal merits of the "geisha" art, the real "geisha" at the present time are considered by most good men to exert a very demoralizing influence.

Constructive Measures:—Our chief efforts, however, were expended upon constructive measures. At first, the authorities seemed disposed to hedge us out of the field, but ultimately they became very cordial. They gave us excellent space for a tent at the landing in Yokohama and a fairly good tent site in front of Shimbashi station. They also looked to us to supply all the volunteer guides and information bureau attendants. We were particularly glad to have the opportunity of supplying the guides, as we could thus not only help the men have a pleasant and profitable time, but exert a personal Christian influence over them. It was in this spirit that the majority of the 200 guides enlisted by the Association carried on their work. It was a strenuous week and several of our men worked on when they ought to have been in bed. The devotion of the Japanese students is illustrated by the fact that the whole senior class of Aoyama Gakuin and six men from Tohoku Gakuin in Sendai all sacrificed more than a week of school. In the case of the Tohoku men, it was done to show the gratitude which the whole of Tohoku still feels forward America for the generous aid extended during the famine. The twenty guides who were stationed at Kamakura and Fujisawa were employed by the Kanagawa Prefectural Government. The fifty Japanese guides in Yokohama were em-

ployed by the Yokohama City Government. In these two cases, the expenses of the men were paid, but the foreign guides in all four points gave their services. The 100 Japanese guides in Tokyo received only their lunches. The guides met, where feasible, for daily prayer and consultation, for most of them felt they were in a sense foreign missionaries.

In Tokyo the Association guides were working in the tents of the America's Friends' Association, where, unfortunately, free beer was served. Some persons honestly doubted the wisdom of having the remotest connection with "free beer," but it seemed to the Association leaders, that, since beer would be given, whether we withdrew or not, it would be far better to do all we could to see that the men were protected from designing men and led to take soft drinks instead of strong, and to go to good places of amusement instead of to bad ones. It seemed to them that, if Christ were here himself, he would not have deserted men in such an hour of need.

The Splendid Service of the Guides:—The service of the 40 missionaries who worked as guides and spoke or sang to the sailors is beyond praise. Particular credit is due to Messrs. Howard and Totten, chief foreign guides, and to Messrs. Rowland, Fry, Madden and Perry, who came from a distance to help. Secretaries Kobayashi, Yamamoto, Komatsu, Omori and Otsuka handled the numberless matters connected with the guides and tents with marked ability and tact. But all the guides worked so hard and well that it is invidious to mention one above another.

Evangelistic Efforts on Ship and Shore:—Next to the personal contact of the guides with the men, the most helpful enterprise was the religious meetings and music provided on the ships and at the

landings. This phase of the work began the moment the ships had dropped anchor, for representatives of the American Seamen's Friend Society and the Association boarded all the ships to present attractive folders of information and sheets bearing the Japanese and American national hymns, and also to arrange for services on the ships. We found that the five ships with chaplains were fairly well provided with religious services, but that the other eleven ships had no services, except such as were held at the ports touched. In all cases, the commanders and the men gladly welcomed the parties who went out to them. During the week fifteen ship services were held. In all the work on ship and shore Mr. and Mrs. Austen of the Seamen's Friend Society rendered excellent service, Mrs. Austen presiding at their refreshment tent and engaging in personal talks with the men from morning till night, while her husband visited the ships. The sailors seemed to appreciate especially the opportunity to sing the old hymns and gratefully received the souvenir hymnals presented by the Methodist Publishing House. While the number of Christians among the men seemed small, the Christian Endeavor Rally, held at the Union Church, attracted over fifty men. On the *Vermont* there is an Endeavor Society of thirteen members. Reverends T. R. Good and H. B. Benninghoff helped greatly in securing speakers for the ship meetings.

Several scores of sailors visited the Tokyo Association building every day, being escorted thither not only by our guides but by the Japanese marines, who soon found that the sailors enjoyed the hour spent there, singing hymns, writing letters and partaking of light refreshments. The tent in front of Shimbashi presented a busy scene every afternoon

from 2 to 5, as the men were waiting for the trains to Yokohama. On some days the men wrote so many letters on the souvenir stationery provided that they bought between Y 30 and Y 40 worth of stamps. One of the most gratifying things was that many of the Christians stopped at the building or tents to declare their appreciation. Some of the student guides were much touched by a prayer meeting proposed by some sailors at Kamakura, and held, strangely enough, in front of the temple of war.

It had been planned to hold the shore services in the Yokohama Union Church, but after one night's observation it became evident that the place to reach the men was at the landing, where they congregated by the hundreds from 8 : 30 to 10 : 30 every evening, waiting for their launches. The question was to get permission to hold meetings there. After several hours of negotiation, the Japanese Navy Department gave its consent, and for five evenings, under the leadership of Rev. J. M. Stick, of Sendai, with his magical cornet, short addresses, and hymns, solos and male quartets were effectively used, not only to keep the men quiet but to impress them with Christian truth. Among the speakers were two Christian Japanese, Hon. S. Arima, head of the Yokohama Penitentiary, and Harbor Master Yabe, the president of the Yokohama Y.M.C.A. The appreciation of the men and officers who attended these meetings was exceedingly hearty, finding expression in cheers, as well as in words and handshakes.

Tributes from Officers :—While the whole enterprise depended for its success less on recognition by the officers than on the patronage of the men, it is good to know that the officers deeply appreciated what was done.

Both at the American Embassy and at his reception on the *Connecticut*, the Admiral went out of his way to tell one of the Y.M.C A. secretaries how he felt. On his flagship he said: "You may quote me as follows: Our men don't really want to drink or dissipate when they go ashore. Your Association has enabled them to have a genuinely good time. Your guides and information folder told them where they ought to go and how to get where they wanted to go and keep out of trouble. For this I want to thank you and all who united with you in the endeavor."

Captain Murdock, of the *Rhode Island*, addressed the following to the Y.M.C.A.:

"The officers and men of the Atlantic Fleet will always cherish the warmest recollections of their visit to Japan and the courtesy and kindness shown them. Among other favors has been that extended by the Young Men's Christian Association, which has been as helpful and useful to the men of the ships as they have always found it at home. We wish our friends in Japan every success in their work."

Captain Osterhaus, of the *Connecticut*, sent the following letter:

"I wish to extend to you, on behalf of the men of this ship, thanks for your great courtesy and kindness in furnishing them folders of information and copies of the Japanese national anthem, etc. I am sure they were used for the purpose intended with much benefit and pleasure. The men who entered your tents and buildings may not have shouted 'Banzai,' but I can assure you that deep down in their hearts all of them have a tender spot for the Y.M.C.A.

"For your personal expression of good will I

thank you, and wish for you a continuation of the good work of the Y.M.C.A. in the Navy."

Admiral Sperry Thanks the Y.M.C.A. Again :— The evening before the Fleet sailed away Admiral Sperry authorized the following message to the Press :—

"Admiral Sperry cannot express in words at this time his great appreciation of the assistance that has been given to the officers and men of the American Fleet by the Young Men's Christian Association of Japan. He desires to send this word through the excellent newspapers of Japan, inasmuch as it is impossible to communicate personally with the large number of members of the Association with whom he did not have the pleasure of meeting during his delightful stay in this beautiful country.

By order of the Commander in Chief.

A. W. Grant,

Commander U.S. Navy, Chief of Staff."

The above was given to one of our guides, Rev. F. A. Perry, who was dining that day with Com. Grant. Mr. Perry added this note: "The Chief (Grant) showed me every courtesy. He is much interested in the Y.M.C.A. and is himself trying to raise money for the new Naval Y.M.C.A. building in Brooklyn. He is asking the men of each battleship to furnish one room in the building."

Impressions from Men on the Inside :—Three of the missionaries who had a hand in the work wrote us as follows :—

Rev. E. C. Fry, of Utsunomiya, who served at Kamakura :

"The work has been a joy to us all, for we have tried to do what we could, not only to show kind-

ness, but also to lead away from temptation and occasionally to do a little personal work.

"The public authorities have been exceedingly friendly. With the exception of an incident growing out of an attempt on the part of a liquor resort to use us as 'cat's paws', no really unpleasant incident has occurred. We have held a prayer meeting and general consultation, for those who could get together, every evening. My fellowship with the Japanese brethern has been delightful.

"Each day I accompanied the party of about 200 sailors alighting at Fujisawa, and tried to assist them and have personal talks with as many as possible."

Rev. F. A. Perry, of Nagoya, who was on service in Kamakura and Yokohama: "We have had a busy, successful day. The provincial officials treat us royally. They commit almost everything to us and they really appreciate our boys, who have done grandly. I have been a regular king, for my badge on my arm, 'Y.M.C.A.', gives me carte blanche. The Christian sailor who brings this note to you is a magnificent man. I found several more to-day and have only heard of three bad men."

Rev. J. M. Stick, of Sendai: "The American Fleet has come and gone. History has been rapidly made during the week October 18-25. The Young Men's Christian Association has again proved its usefulness as an organized agency to help men. The Association furnished many Japanese Christian students as guides, who did unusually telling work. The Y.M.C.A. tent at the temporary landing pier was one of the most useful agencies to make the American boys feel welcome. The guides at the Information Bureau gave valuable directions. Seats were provided for the men to rest and write letters

on free stationery, Japanese and foreign, bearing the crossed flags and Y.M.C.A. heading. Magazines and newspapers were handed out as the men returned to their ships. Bundles were cared for and money exchanged. Refreshments were provided every evening. In fact, every effort was put forth to make the sailors comfortable.

"During the evening, from 6: 30 to 11, as the men were returning to their ships, small song books were distributed and the good, old hymns were sung with vim. It was grand to hear them sing "Jesus, Lover of My Soul"; "Rock of Ages"; "Nearer, My God, to Thee"; "Onward, Christian Soldiers"; "Stand up for Jesus"; "What a Friend We Have in Jesus"; and many others. The last hymn was sung seven times during one evening, and "America" and "The Star Spangled Banner" were also sung as only Americans can sing them. One evening the boys at two different intervals gave three rousing cheers for the Y.M.C.A. during the closing service and large numbers stayed to express their thanks in homely words. Every evening short religious addresses were made by missionaries and secretaries, and good music under the leadership of Rev. J. Monroe Stick and his cornet attracted a large crowd. On two nights a quartet, composed of Messrs. Iglehart, Shively, Davison and Mac Nair, of Tokyo, provided excellent music.

"From the first, men coming ashore asked to be shown to the Y.M.C.A. tents and many returned to the pier early in the evening in order to take part in the song service. One evening two sailors under the influence of liquor came to the tent and asked: "Where are we at?" When told "At the Y.M.C.A.", they replied, "Thank God, we are at a good place! May we stay here till our launch comes?"

Every night there were many opportunities for doing personal work to lead the men to pure, noble lives. No one knows how much good was done. Not a few of the men paid the deepest attention to the addresses and joined with feeling in the hymns.

"In addition to the work on shore, the Y.M.C.A. sent out small parties to the ships to hold services on the battleships "Kansas," Vermont," "Nebraska," Wisconsin," "Ohio," "Missouri," "New Jersey," and "Lousiana." Two different services were held on each of the ships "Lousiana," "Nebraska" and "New Jersey." On every side the Association representatives were most heartily welcomed by both officers and sailors. All of us who had any part in this week of opportunity and privilege will remember it to our dying day."

GALEN M. FISHER.

We add the following pretty lines, which appeared in the *Japan Times*:

THE SUN AND THE STARS.

Throughout long miles of public way,—
Above each door,—
The scene is gay with banners bearing suns or stars.
As long as heaven and earth shall stay,—
For evermore,—
Let none attempt to rend apart the sun and stars.

PHILIP HENRY DODGE.

We also append the following historical messages, which are worthy of preservation in these columns:

President Roosevelt's message to the Admiral is as follows:—

October 10, 1908.

Sperry, *Connecticut*,

Yokohama :

Convey to His Majesty the Emperor of Japan my best wishes for his continued good health and happiness and that of all the inhabitants of his realm. Express to His Majesty the high gratification afforded me and the people of the United States at this opportunity which permits the Commander-in-Chief of the Atlantic Fleet in person to present my appreciation of the friendship which has existed from the earliest time between the United States and Japan and of the honor to the United States in this invitation to the U.S. Atlantic Fleet to visit the Empire of Japan in its practice cruise round the world. You will express to H.M. the Emperor my earnest wish for the strengthening and continuance of the cordial relations which exist and have always existed between the two countries.

The Emperor then addressed the Admiral as follows :—

It affords me especial pleasure to welcome you as the representative of the American Navy, and to receive, through you, from your respected President his very friendly message. I request you to assure the President that I most sincerely appreciate and most cordially reciprocate his sentiments of friendship and good-will. It is a source of profound satisfaction to me that the most cordial relations of regard and good correspondence exist between Japan and the United States, and my thanks are due to the President for affording my subjects, by your visit, an opportunity to give new proof of their sincere attachment for your countrymen. I also wish you to convey to the President this message :—

"The historic relations of good understanding and genuine friendship with the United States, I count as a valued heritage of my Reign, and it shall be in the future, as it has been in the past, my constant aim and desire to weld the ties of amity uniting the two countries into indissoluble bonds of good neighbourhood and perfect accord."

I trust that the same success which has so far attended your voyage, may still be with you to the end.

The Tokyo Municipality organised two entertainments on the 22nd in honor of the officers of the United States Squadron. One was a luncheon at the Seiyoken in Uyeno Park, and the other a garden party in the Hibiya Park. The Mayor of Tokyo, Mr. Ozaki, naturally acted as host on both occasions. At the lunch he adopted the very sensible course of abstaining from actually making a speech, preferring to hand to his guests printed copies of what he had to say. The speech is over long for reproduction in full, but its concluding paragraphs are too interesting to be omitted :—

"When, in January, 1872, the late Prince Iwakura, as Japan's first Ambassador to the West, visited your Congress, Mr. Blaine, then Speaker of the House of Representatives, welcomed the Prince and suite in a speech couched in terms of extreme courtesy and cordiality, even to the extent of giving them the right to sit in the House during their stay in Washington. In concluding his response, Prince Iwakura said: 'When, in the future, the doors of trade are thrown open and widened, as they are bound to be, to the immense benefit of our millions, the irresistibility of it will be like innumerable streams rushing into the great ocean which is in the common embrace of the two countries, and I hope

there will grow up between them a net-work of friendly relations interwoven in harmonious blending, even as the waters of the Pacific inseparably intermingle once they leave their river-mouths.' Gentlemen, it seems to me a most significant fact that the waters which separate the two countries also join us together, they being in their common embrace, as Prince Iwakura said. Your nation has always represented the West to us, and ours, the extreme East to you. The Japanese nation feels, that Providence has destined the two to solve together the great problem of East and West. And since our common point of parting and meeting lies in the great Pacific, and because that great ocean, the the grandest living example of assimilation and fusion, must therefore be guarded by the two Powers against all that threatens its sacred name, it is most inspiring to think that the great Navy which you represent and the Navy which the Japanese nation feels proud to possess, are both those which stand for justice and humanity,—the two sublime principles which at supreme moments can rise above the questions of race and colour. Your Excellencies and gentlemen, I now ask you to drink with me to the honour of the distinguished representatives of the great United States Navy and of the American people, who, we trust, will be our friends forever,"

Admiral Sperry replied in a short but feeling speech. He alluded with special pleasure to the fact that several of the most distinguished men in the Japanese Navy had studied their profession in American colleges, and might therefore be regarded as fellow-students of their visitors, and he declared that the very cordial reception given to himself and the officers and men under his command could not fail to cement the two nations.—*Japan Mail.*

In reply to a telegram to President Roosevelt, the *Kokumin Shimbun*, Tokyo, received the following message:—

I am instructed to acknowledge your courteous telegram to the President and to say that the President and the American people are much gratified by the reception of our Fleet in Japan and are both hopeful and confident that the visit and the generous hospitality with which it has been received will be most useful in maintaining the firm and time-honoured friendship between the United States and Japan.

ELIHU ROOT, *Secretary of State.*

The telegram to President Roosevelt from the *Kokumin Shimbun* was :—

The *Kokumin Shimbun* presents its compliments to President Roosevelt, and has the honor to report that the American Battleship Fleet has been accorded most enthusiastic welcome in Japan. The whole nation rejoices at the safe arrival of the Fleet. The Japanese people's joy is spontaneous and sincere as it is universal. Statesmen, soldiers, business men and farmers join with school children in singing the American national anthem. The enthusiasm manifested on the arrival of the splendid Fleet is an expression of the Japanese people's gratitude for past indebtedness to the American public as well as of their cordial frindship to-day. We are confident that the coming of the American Fleet as a messenger of peace will have more important results than that of the Perry mission.

The following letter is addressed to the Japanese nation through the press :—

The hospitalities extended to the fleet by the cities of Yokohama and Tokyo, by the Navy, by the Im-

perial Government and by the people, have been generous, thoughtful and magnificently prepared almost beyond belief. Nothing has been forgotten. The arrangements for the men have been such that within a few minutes of landiug they could start on sight-seeing excursions, accompanied by student guides, who volunteered for the purpose to the number of more than a thousand, or by brother sailors of the Imperial Navy. The result of this kindly and efficient forethought has been that our thirteen thousand young sailors have seen more of this delightfully interesting country than seemed possible in a time unfortunately so brief, and everywhere they have found generous and ample provision for rest and food. They carry away with them a feeling of having received great and personal hospitality which must spread over the whole United States through the tens of thousands of their home people.

Nothing has been more grateful and impressive than the banzais of the thousands of bright faced children, waving their flags and smiling while they cheered, in token of good will which will certainly abide within them as the lesson of their childhood.

We are saying good bye to Japan with great regret, and already the cable messages from home show that President and people, one and all, are as profoundly appreciative of the generous hospitality bestowed upon the fleet as we ourselves, and that they have the same joyful confidence that the ties of our ancient liking and good will have been drawn closer for the years to come. C. S. Sperry.

The President of the Republic of the U.S.A. instructed the American Ambassador in Tokyo to present to His Majesty the Emperor of Japan the following message :—

"Thru the American Ambassador, I wish in this

personal manner to extend to Your Majesty the thanks of the American people for the signal generosity, courtesy and hospitality with which the American Fleet has been received on its visit to Japan. The people of the U.S. have been deeply touched by this fresh and striking proof of friendship and regard. The officers of the Fleet report that, hearty as their reception has been everywhere else, it has nowhere been more hearty, nowhere more hospitable, than in Japan. On behalf of this nation, I desire to express my acknowledgements to you and to say how deeply this nation appreciates this fresh proof and seal of the ancient friendship between the two peoples.

"Your message to me was not only deeply appreciated by me, but, when published, gave a lively satisfaction to all the citizens of the United States."

"Again thanking you, etc."

The Japanese Ambassador in Washington was instructed on the 26th October to deliver to the President the following message from His Majesty the Emperor :—

"I thank you most sincerely for your very kind message, which the American Ambassador delivered to me upon the departure of the Atlantic Fleet from our shore.

"I was highly gratified to learn that the reception accorded to the Fleet was so satisfactory and agreeable to you and to the people of the United States. I desire to express my appreciation of your kindness in accepting the invitation of my Government for the Fleet to visit Japan, since by that visit I was afforded an opportunity to testify anew to you the assurance of my high regard and perfect esteem, and my subjects were enabled to give fresh proof of their sincere attachment for your countrymen ; and

I am very happy to believe that the memorable event will surely tend to cement the bonds of friendship and good neighbourhood beetween our two countries."

On October 18th, the principal papers in Tokyo printed editorials in English to welcome the American Fleet. The following appeared in the *Yorodzu Choho*:—

"During the past fifty years of intercourse with the great republic, we do not remember a single instance, in which we have been wilfully wronged by her. On the contrary, we have received from her nothing but good. Indeed, we are indebted chiefly to her for what we are to-day. If she had not opportunely knocked at our door and awakened us to civilization in her kindly way, we might have continued to sleep until it was too late to open our eyes. If she had not advised and guided us in her patient way after the opening of our country, we might have been involved in serious troubles with Western powers. And if she had not taken so many of our young men to her universities and educated them there, to render great service to our country, we might have lagged behind in the progress towards civilization. We owe the United States of America for the timely opening of our country to the world, for the safe guidance in critical days and for the up-bringing of many able men, who greatly helped the re-shaping of our country. Words fail us to express the deep gratitude we feel towards her."

The *Kokumin Shimbun* welcomed the fleet in the following cordial terms:—

"America and Japan are sisters traveling peacefully hand in hand toward the same goal in the Far East. Both stanchly adhere to the policy of the open door

and equal opportunities. In the past a complete agreement has existed for the promotion of their common interests and nothing prevents this from being the case in the future. The many promontories and headlands will give the expectant people of Japan the best possible view of the great fleet, the visit of which a little more than half a century after that of Commodore Perry is indeed a timely and powerful proof of unbroken friendship.

"The sixteen battle ships, representative of the noble traditions of American justice, come to our shores as heralds of peace. The fleet's sojourn is too brief, but it will strengthen the impression that an understanding exists between the two governments, the relations between which were never before so cordial as at present. Japan fervently desires to co-operate with America in the promotion of the common welfare and is confident that the memory of the fleet's visit will remain an enduring heritage of true and permanent affection."

And, after the fleet left, the same paper again emphasized the fact that the welcome put at rest all misgivings and made futile the efforts of busy-bodies to sow distrust between the two nations. And most significantly it declared, that "the time was rife for an Americo-Japanese camaraderie, which is already so strong as to be tantamount to an unwritten alliance." This utterance was significant because it was so closely followed by the Americo-Japanese Entente.

ERNEST W. CLEMENT.

CHAPTER III.

NOTES ON MORAL AND RELIGIOUS INFLUENCES SURROUNDING YOUNGER STUDENTS IN JAPAN.

Ethical thought in Japan to-day is in confusion. Perhaps the same could be said of Western countries, but it seems peculiarly true of Japan, and the reason is not far to seek. It is pointed out by Japanese themselves in such writings as Dr. Inouye's "Ethics and Education,"* especially the chapters on "Mental Distress" and "Student Immorality." More than aught else, it is the whirlpool created by the inrush of Western ideas and the break-up of old Japanese standards, that has wrecked so many Japanese youth. The transfer of the seat of moral authority from Confucius to the individual conscience has been so sudden that many a man has been morally killed by the shock. The extent of the mental and emotional distress prevailing at present may be judged from the fact that one Christian educator receives dozens of letters every month from men and women who are contemplating suicide, and the *Asahi Shimbun* bureau of consultation for intending suicides receives as high as fifty letters a day from such persons, many of whom are students. At the same time, instances of immoral conduct among students are sufficiently numerous to cause educators grave concern. They are relying largely upon moral instruction to correct these evils. It therefore seems pertinent to attempt to describe some of the ethical and religious influences, in school and outside, now

* For a full review of this volume see *Japan Evangelist*, August, 1908.

playing upon younger students. The following investigation has been based not only upon books and interviews with educators but upon actual visits to classrooms and upon the written statements of students in all parts of the country as to their moral and religious training and ideas. Nevertheless, the inductions drawn are only tentative, as the title "Notes" indicates. The investigation has been directed particularly to male students.

I.

The education of old Japan not only professed but practised Matthew Arnold's aphorism, "Conduct is three-fourths of life"; but the early years of Meiji saw the Confucian classics replaced at a stroke by a secular system of education which counted ethics far less than one-fourth of life. As Baron Kikuchi observes, "There was much conflict, and people did not exactly know what was to be the basis of the new moral teaching. . . Fukuzawa proposed that we should adopt Christianity; it was only a proposition; he did not believe in Christianity, but thought it might serve as a basis for moral teaching. Wild theories were abroad, but at last in 1890 the Imperial Rescript on Education was issued. It found immediate acceptance among all thinking people, because reverence for the Imperial House is almost ingrained in Japanese people, and anything issued by the Emperor is regarded with special veneration, and has an authority beyond what is human—more than the authority of a sovereign, almost a religious authority."* This famous Rescript is said to have

*Quoted from Baron Kikuchi's lecture "On the Spirit of Japanese Education," delivered in London in 1905, the best brief interpretation of this Rescript, and the best treatise on moral instruction in Japanese schools.

been penned by an ardent Confucianist, Viscount Enomoto, then Minister of Education. It certainly leans heavily on Confucian teaching, although what the Japanese called "Kokutai," "the fundamental character of our Empire," akin to Shintō, is also prominent. The Rescript reads:

"Know ye, Our subjects:

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious; as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all

reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

"The 30th day of the 10th month of the 23rd year of Meiji."

This is the corner-stone of moral education in Japan, especially in the lower schools. As an instrument for the moral discipline of a whole nation, it holds a place only matched in the West by the Sermon on the Mount and the Decalogue.

The simple majesty of the Rescript must impress every reader, although, as Dr. Kikuchi says, it cannot convey to a Westerner those deep and inspiring associations which it suggests to a loyal Japanese. It falls readily into private, family, social and national morality; but the dominant note throughout is that of patriotism. It is to be noted that, while the Rescript says nothing about religion, and religious teaching is forbidden in all government schools, there is a religious element permeating the whole Rescript.* The Imperial Ancestors are set up as a seat of authority transcending both the individual and the nation and as infallible guides in public and private conduct. Patriotism in all countries may be said to have a religious aspect, but the patriotic cult in Japan has been exalted wellnigh into a national religion. In all the lower schools, the burden of the Rescript has been so effectively inculcated by songs and hero tales, precepts and ceremonies, that reverence toward the Imperial House and love of country have been rooted in the hearts of the children beyond the reach of criticism or doubt.

* Dr. S. L. Gulick pointed this out some years ago in "The Evolution of the Japanese," p. 328, 1st edition.

While admitting the marvelous excellence of the Rescript, and thanking God that it has proved to be a sheet-anchor in a time of dire need, one must feel that it cannot permanently satisfy the ethical, much less the religious, demands of an educated people. For one thing, it omits all reference to foreign peoples; it lacks the clear note of universality and human brotherhood. One cannot help doubting whether the statement, "infallible for all ages and true in all places," will remain unquestioned a generation hence. Already some of the most acute educators are expressing their doubts in guarded terms, but for the present they think it unwise to weaken popular reverence for the Rescript, and perhaps they feel it hazardous to discuss the question openly.*

Although the Rescript is fundamental in the primary schools, it is applied and supplemented by a well-articulated course of lessons touching on conduct in the school, the home, and the play-ground, and inculcating honor, loyalty and other virtues by examples taken from Japanese history. The teachers, as a rule, although conservative, poorly educated, and suspicious of Christianity, have the virtue of believing most of what they teach, which is more than can be said of middle school teachers of morals. All in all, the moral instruction in the primary schools is remarkable alike for its completeness and and for its effectiveness. It deserves the careful study of educators in other lands.

*It is said, on excellent authority, that, when a certain Minister of Education was discussing the Rescript with His Majesty the Emperor, the Minister implied that it could, of course, never be modified; whereupon the Emperor is said to have answered that, when the time came, it was certainly open to revision. If this be true, it is a most encouraging fact.

II.

We now turn to the curriculum of moral instruction in the middle schools. Here, too, the Rescript on Education is the nominal, and, to a large degree, the real basis of instruction. We cannot do better than quote again from Baron Kikuchi's address:

"The following directions are given by the department of Education with regard to the teaching of morals in middle schools:—

"The teaching of morals must be based on the precepts of the Imperial Rescript on Education; its object is to foster the growth of moral ideas and sentiments, and to give the culture and character necessary for men of middle or higher standing, and to encourage and promote the practice of virtues. The teaching should begin by explaining essential points of morals in connection with the daily life of pupils, by means of good words or maxims and examples of good deeds; and be followed by a little more systematic exposition of the duties to self, to society, and to the State; elements of ethics may also be given."

"The directions for girls' high schools are the same, except that ethics is omitted, and in the first two years etiquette is added."

"How these instructions are to be carried out will be clearer from the following syllabus for teaching, which has been issued by the Department of Education for the guidance of directors and teachers, and which, although not obligatory, is usually followed in text-books, and also in teaching without text-books, which is preferred by some teachers. In the first and second years, essentials of morals should be taught by means of good words or maxims, and examples of good deeds with reference to ordinary and familiar matters in connection with the daily conduct of boys; the chief points are enumerated below, but they need not be followed exactly, nor is it necessary to follow a systematic order, rather should the teaching

be made to suit the capacities of boys and various occasions that may arise, and, above all, it should be capable of easy application :—

"Things to be borne in mind as pupils: Regulations of the school; relations to the authorities of the school; duties of a pupil, etc.

Things to be borne in mind with respect to hygiene: Necessity of exercise; temperance in eating and drinking; cleanliness of body, clothing, dwelling, etc.

Things to be borne in mind relative to study: Tenacity of good purpose; industry in study; perseverance under difficulties, etc.

Things to be borne in mind in relation to friends: Truth and righteousness; kindness and affection; mutual help, etc.

Things to be borne in mind in relation to one's own bearing and action: Value of time; order; courtesy, etc.

Things to be borne in mind in relation to home: Filial piety; affection between brothers and sisters, etc.

Things to be borne in mind in relation to the State: Respect for the *Kokutai* or the fundamental character of the Empire; observance of laws; sacrifice for the public good, etc.

Things to be borne in mind in relation to society: Respect for superiors; public virtues; responsibilities due to social position and profession, etc.

Things to be borne in mind in relation to cultivation of virtues: Exposition of principal virtues and the mode of their cultivation; danger of temptations; holding steadfastly to moral conduct, etc."

"In the third and fourth years, the same thing (the essentials of morals) should be taught more systematically, the principal points being as follows :

"Obligations to self :—
Body: Health; life.
Mind: Intellect; emotion; will.
Independence: Occupation; property.
Personality.

Obligations to family :—
Parents; brothers and sisters; sons and daughters; husband and wife; relations; ancestors and the house; servants.

Obligations to society :—
Individual: Personality of others; person, property and honour of others; secrets and promises, etc. (confidence); gratitude; friendship; relations of the elder

and younger, of the superior and inferior (in social position), of master and servant, etc.; the female sex.
Public: co-operation; order of society; progress of society.
Corporate bodies.
Obligations to the State:—
The *Kokutai*.
The Imperial House: loyalty; the founder and other ancestors of the Imperial House; the Imperial destiny.
The State: the constitution and the laws; patriotism; military service; taxation; education; public service; public rights; international relations.
Obligations to humanity.
Obligations to nature:—
Animals: natural objects; the true, the good, and the beautiful."

"The above-enumerated are the objects of obligations; these obligations are to be explained as fully as possible; thus, e.g., under the head of obligations to one's mind, are to be taught such matters as culture of intellect, moderation of passions, cultivation of sentiments, discipline of the will, development of common sense, etc.; and under the head of obligations to the personality of others, respect for their rights, thoughts, beliefs, feelings, expectations and hopes, etc. In connection with obligations should be explained virtues, so that the relation of virtues to obligations and to one another may be understood; good words and maxims, examples of good and noble deeds, should be taught so as to impress those virtues more clearly on the mind.

"In the fifth year, elements of ethics should be taught, the principal heads being essential factors of conduct: Conscience; ideals; obligations; virtues; mode of cultivating virtues; relation between ethical and natural laws. Finally, there should be a general survey and review of the whole moral teaching."

Certainly one feels that, if a comprehensive syllabus were all that was needed to make a successful

system of moral instruction, the success of the system in Japanese middle schools would be assured!

A perusal of the text-books used shows that they have all been modeled rather closely on the above syllabus.

The most widely used text-books have been compiled under the direction of Tetsujiro Inouye, Rikizō Nakashima, Yujiro Motora and Yūzō Tsubouchi, all of whom are university professors. But despite these eminent sponsors, there is but little individuality or freshness displayed. The series prepared by Prof. Shinji Sasakura, of Sendai, however, is a grateful exception, for, instead of repeating abstract precepts and ethical principles from the first to the fifth year, he makes biographical studies the basis of the first and second year text-books. He evidently believes with Jowett of Balliol that "Biography is the best way of teaching ethics." The characters whom Mr. Sasakura presents are all Japanese, each of whom represents a type of character and a set of virtues. They are: Kumazawa Banzan, the social economist, Kaibara Ekiken, the man of letters, Satō Shinyen, the agricultural Cato of north-eastern Japan, Itō Jinsai, the scholar moralist, Ninomiya Sontoku, the peasant apostle of thrift and industry, and Arai Hakuseki, the statesman. Each of these six men is made the basis of one term's teaching. Incidentally, it is worth noting that the warlike heroes, who are often held up for imitation in the primary schools, are here lacking. In the remaining three volumes of the series, Mr. Sasakura follows much the same lines as other writers, his last two volumes covering the outlines of scientific ethics in a way that would seem more appropriate to college men than to school boys of seventeen.

The outstanding defects of the system are apparent in the above description. In old Japan moral influence was derived more by contact with strong personalities than by reading moral precepts; for, although the Confucian classics were abstract and dry, they received such profuse illustration both by the lips and by the life of the teacher that students were profoundly influenced by them. They also had a mysticism and an air of finality that lured men on, and made them think. Their very lack of system was a virtue. On the other hand, modern text-books are so simple and colorless that they do not tempt students to wrestle with moral problems for themselves, and the modern teachers are admittedly greatly inferior to their ancient prototypes. The students whom I have interviewed agree almost without exception that the text-books are lacking in interest and in power to prick the conscience and the imagination. Their verdict regarding their teachers is almost as unfavorable. It should perhaps be remarked, as Dr. Inouye points out in his essay on "Student Immorality," that the character of students* and teachers in the good old days was not above criticism. The fact seems to be that there were greater extremes in the characters of teachers then than now. To-day there is a tendency toward the dead level of mediocrity. If all moral

* It is only fair to the Japanese student of to-day to state that his reputation for immorality has, on the whole, probably been exaggerated. It is true that many of the students in private law, medical and other special schools are immoral, as has been ascertained by investigation into the student lodging houses and into the registers of licensed quarters in Tokyo, but the students in the government schools average much higher. Dr. Inouye on pp. 188-90 states that there were only 13 cases of syphilis among the 5,110 applicants for entrance to the First Higher School two or three years ago, and he says that even this small number was larger proportionately than in the case

influence in the middle schools depended upon the text-books or the teachers, the situation would indeed be almost hopeless.

It is encouraging to find that some educators are independent enough to supplement the ordinary stereotyped moral instruction by appealing to the spirit of hero worship in their pupils. This has been systematically done by Mr. Sasakura, whose books have been commended above. In the Second Chu Gakkō of Sendai, of which he is the director, he has started the custom of hanging likenesses of great men on the walls of the assembly hall. He proposes to limit the number of men to ten. A new likeness is added about every three months. The unveiling ceremony has been made as impressive as possible, consisting of a sketch of the life and teaching of the man by one of his admirers, and including also a low bow of respect on the part of the assembled students. The ten men have been carefully selected so as to represent different spheres of activity and various types of character. They are: Prince Kitashirakawa (a Royal Prince who died fighting in Formosa, in 1895), Wake Kiyomaro (a famous loyalist), Sugawara Michizane (a scholar and caligraphist), Ninomiya Sontoku (the farmer sage), Prince Date Masamune (the ancient Daimyō of the Sendai region), Confucius, Shakamuni, Socrates,

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of other higher schools, because the physical examination had never been held in Tokyo until that year. Among the aggravating causes of such immorality as there is, Dr. Inouye considers the inadequate higher school accommodations to be one of the chief. The other causes he names are: the moral confusion of the present era, which has been intensified by the loose lives of some of the leading heroes of the restoration; second, the relaxation of moral restraints following on the heels of the recent wars; third, the wide dissemination of naturalistic, pessimistic literature, such as the writings of Nietzsche and Gorky; and fourth, the weak school discipline.

Newton, and Jesus Christ. At the unveiling of the likeness of Shakamuni, a Buddhist priest was asked to be present, and at the unveiling of Christ's likeness, a Christian missionary, Dr. H. W. Swartz, who teaches in the school, was asked to speak. This plan has not been in vogue long enough to speak confidently of its effect upon the character of the students, but already it seems to have been salutary.

In Azabu Chu Gakkō, every morning Mr. Ebara gives moral talks based upon the Bible. While these talks are not part of the curriculum, they are attended by a considerable proportion of the students, and are so tactfully given that boys of Buddhist, Shintō and Christian families alike listen to them gladly.

In Hachiman Commercial School the director is a sincere and intelligent Buddhist of the Shin sect. His moral teaching is based largely upon the speeches and lives of living men; for example, he often quotes from the addresses of Baron Shibusawa and the writings of Dr. Nitobe. While he does not preach Buddhism in the classroom, he does not hesitate to declare that religion is indispensable to the highest morality. His sincerity is shown by his giving up *sakè* and tobacco, and even angling (to avoid taking life), in order to be an example to his students. Needless to say, he is respected by them and his teaching really affects their lives. But aside from such rare exceptions, the ethical instruction in the schools of middle grade seems to be about as lifeless and ineffective as possible. In the opinion of some good observers, the indirect moral influence of the study of history, mathematics, and English and Chinese literature is greater than the direct teaching of ethics.

III.

Turning to extra-curriculum moral influences, we find that there are quite a number, and that they are exerting a strong influence.

1. In the schools themselves we find the following:

A. For many years the principle of self-government and self-discipline has been practised more or less in a number of schools. In the First Higher School in Tokyo, where the students are entirely responsible, except in extreme cases, for their own discipline in the dormitories (in which over one-third of the students live), the system has resulted in an *esprit de corps* quite similar to that found in colleges like Princeton and Virginia, where the "honor system" prevails. The dark side is a tendency to hilarious pranks, highhandedness, and occasional disorder. In certain middle schools, where a similar system has been introduced, ultimate authority is kept more closely in the hands of the director, but committees of students are appointed to act as police and jury. Mr. Sasakura writes of his school: "The system in my school is only a step towards true self-government. It is as follows:

(1) The students are divided into classes in the school and also into several divisions, according to their residences in the city. Each class and each division has it own president, whose duty it is to oversee his fellow students' behavior both at school and at home. It is my hope that the students will draw up their own regulations without pressure from the teachers. There is a movement in that direction.

(2) Self-government is important for teachers no less than for students. So our teachers are divided into three sets, viz.—(a) Those who supervise the

methods of teaching; (b) Those who promote the moral welfare of the students; (c) Those who superintend discipline. Each division has a headmaster who co-ordinates the work of his group, under the direction of the principal. It works well."

The custom is to have the committees rotate frequently so that almost every student serves on the committee once or twice each term, the result, of course, being to make every man feel that he is responsible for the good order of the school. It is to be hoped that this principle can be extended, as Japanese young men are deficient, as compared with English and American students, in initiative combined with the power of self-government. In most schools, however, the system is less elaborate, consisting of a student council composed of the two or three "managers" of each class.

B. The awarding of honors for scholarship and good behavior, in Japan, as elsewhere, is a potent moral influence. As a rule, the class managers are chosen from among the honor students.

C. The special ceremonies on certain national holidays and school festivals are a valuable moral factor, for they provide a needed outlet for the higher emotions.* On such occasions the portraits of the Emperor and the Empress, which are usually concealed in a special cabinet or shrine, are exposed to view and the following ceremony is performed, as described in the regulations for elementary schools (a similar procedure being followed in the middle schools):

"On the Anniversaries of the Coronation of Jimmu Tenno, the Emperor's birthday, and the 1st of January, the teachers and children shall assemble

* See "The Emotional Element in Religious Education," by J. D. Stoops, Ph. D., in *Religious Education*, Aug., 1907.

at the school and there shall perform the following ceremony :—

1. They shall sing "Kimigayo";

2. They shall make profoundest obeisance before the portraits of their Majesties (consisting in lowering their head and bending their body);*

3. The Director shall read the Imperial Rescript on Education;

4. The Director shall take the Rescript as his text and give an expository discourse;

5. They shall sing a song fit for the day or occasion."

D. Athletic exercises and sports have always played a large part in the moral training of Japanese youth. In olden times, archery, wrestling, fencing and horseback riding developed character fully as much as skill. Even to-day in all middle schools there is instruction in "jujitsu" and fencing, but co-operative sports, especially base-ball and tennis, are coming to occupy a large place in the moral as well as the recreative life of Japanese boys. Basket-ball is just now being introduced under the leadership of the Young Men's Christian Association. One of the chief moral advantages of Western games is that they develop social or co-operative virtues. Many students are members of private athletic clubs, such as the Kōdōkwan (Jujitsu Club), which under the inspiration of its founder, President Kano, lays stress on the moral virtues of the art. It enrols several thousand members. Larger still is the Butokkwai (Knightly Virtues Association), which

* The ceremonial worship of the Emperor's picture and the Edict was suggested by an official of the Department of Education, Mr. Kinoshita, because he saw the need of cultivating reverence and of providing religious sanctions for the moral law.—*Evolution of the Japanese*, P. 328.

promotes the spirit and principles of Bushidō. It numbers its members by the tens of thousands and has numerous branches.*

2. Every able bodied Japanese youth of requisite height and weight is compelled by law to undergo military conscription. As has been pointed out by Dr. Greene and Mr. C. V. Hibbard, the strenuous discipline of the soldier's life is one of the leading factors in the moral education of the nation. The Emperor has issued a special Rescript for soldiers, which, while longer and less impressive than the Rescript on Education, powerfully enjoins loyalty, devotion, obedience, courage, truthfulness, honor and simplicity. One of the chief merits of military life is that precept finds immediate embodiment in practice, whereas in the school whatever impulses may be aroused are apt to die for lack of motor outlet.

3. Another influence playing upon the student character radiates from the public story-teller, Satsuma-biwa romance singers and the theatre. While these are mingled good and evil, they do supply a large proportion of the youth with their ideas of success and chivalry, and from their graphic appeal to the imagination and the eye, their influence, it is to be feared, often outweighs the abstract precepts of the classroom.

4. The influence of the home over the moral and religious life of students is very difficult to estimate. Out of some scores of students who made statements on this point for me, only a few could recall any definite moral or religious instruction received from their parents; yet it is highly probable that the most enduring influence in their lives was the teaching and example of their parents. The home in-

* See article by Mr. J. M. Davis in this volume, chap. V.

fluence seems to consist chiefly of the following elements: the telling of fairy stories and hero tales by the mother; the observance of ceremonies of worship toward ancestors or toward gods, whose tablets stand or hang in the home; visits to temples; and finally, the acts and words of the father who, according to his education, either re-enforces the mother's teaching, or, more probably, sows the seeds of scepticism which later result in the children's disowning of the mother's faith. The lack of any institution like Christian family worship even in pious Buddhist or Shintō homes is noticeable. There may be a brief daily ceremony, but it is generally performed by the mother or father alone, and has slight educational value for the children; and when they come in contact with modern scientific and ethical thought, it is forgotten or rated as superstition.

Baron Kikuchi at the close of his address says: "There are certain points [in the moral life of Japan] on which I feel very dissatisfied; but with family relations and with loyalty to the Emperor and to the State—with these, we may say that we are tolerably satisfied." As compared with Western family life, outside of Christian circles, the family life in Japan is certainly quite satisfactory, and Baron Kikuchi's feeling may be justified. But when one considers that the old religious basis of Japanese family life in Buddhism and Confucianism is being rapidly sloughed off, one cannot but tremble to think of the inevitable decline of the family as a moral agency. The family system as a legal and economic factor is still and will no doubt continue to be a cardinal fact, but its power for moral education is certain to wane, unless Christianity, with its reverence for both the individual and the family,

shall be widely adopted. In this connection, it is to be regretted that even thoughtful Japanese seem to think that Christianity is bound up with individualism, having quite overlooked the fact that the teaching of Jesus lays equal emphasis on the individual and society, and holds up the socialized individual as the ideal.

5. One of the more recent moral influences brought to bear upon younger students is "Hōtoku," that is, the life and teaching of Ninomiya Sontoku. Sontoku was a self-educated farmer sage born in 1786, near Odawara, at the base of Fujiyama. He died in 1857. His teaching exalts thrift, co-operative industry, and reverence toward the way of nature as manifest in man and the universe. His attitude has some affinities with modern pragmatism. Taking the cue from the successful inculcation of patriotism in the schools by the Department of Education, the Home Department has for several years been propagating the doctrines of Sontoku, especially in the young men's clubs of the rural districts. More recently the Department of Education has co-operated with the Home Department in order to carry Hōtoku into the whole school system of the country. The results of the propaganda are of course not yet manifest, but they can hardly be other than good. One significant result has been to galvanize into new activity and multiply the district young men's clubs (Seinen Dan), which now number over 6,000. One possible evil that may come from the propaganda is that Hōtoku may come to be looked upon as a complete system of both religion and morals, and Sontoku himself may be exalted into a god.

6. Books and periodicals, especially of a biographical sort, are exerting a silent but mighty moulding influence on the lives of young Japanese. It is en-

couraging to note that some of the best magazines are also the most popular, for example "Jitsugyo no Nihon," "Chu Gaku Sekai" and "Seiko" have the largest circulation in the country, and many of the editors are high-minded men. Among them is the Christian educator, Dr. Nitobe, who has consented to become a contributing editor of "Jitsugyo no Nihon," much as Mr. Roosevelt has of "The Outlook," in order to exert a far-reaching influence over the rising generation. Biographies by Mr. Matsumura Kaiseki, another Christian, are widely read by boys in their teens. The enquiry I made last year at the book lending shops shows that next to novels the books most in demand are biographies. One of the remarkable features of the hero-worship of Japanese boys is its cosmopolitanism. They recognise the great and good wherever they find it, in fact, they almost seem to have a partiality for foreign as against Japanese heroes. For example, some years ago when the graduating class of the First Middle School in Tokyo were asked to state the hero whom they most wished to emulate, the following persons received the largest number of votes, in the order given :—Confucius, Itō Jinsai, Nankō, George Washington, Franklin, Napoleon, Lafayette, Wake Kiyomaro. A similar canvass of the Christian students attending the Summer Conference at Numazu last August gave Lincoln the highest number of votes. The thirst for contact with great men is discernible in the way students flock around strong preachers and lecturers who have a positive message. One can easily think of a dozen men in Japan, especially Christians, alike only in their strength of conviction and sincerity, who are the centre of devoted circles of young admirers.

Over against the positive, helpful influence of great men and biographies, we must regretfully name one harmful influence, namely, the irregular private life of some of the ablest and most famous living Japanese. Allowance, of course, must be made on account of the different standards under which they were reared. Otherwise, their consciences would be intolerably guilty and their physical no less than their moral stamina would long ago have been undermined. But what an untold blessing it would be, were a few of them to reform their lives, even though they did not accept the Christian faith!

We might, in conclusion, properly mention the real and growing influence of Christian men and institutions over middle school students, for it is not inconsiderable. But we have purposely emphasised the non-Christian influences, in order to show later the great and barely touched possibilities before Christians.

IV.

Having now briefly surveyed the moral influences at work both within and without the school, we may consider some of the weaknesses of the system of moral instruction and how they may be corrected. First, we may mention two evils which can be best remedied by the educational authorities themselves.

1. One of the avoidable evils of the school system is the necessity of sending boys of twelve years of age away from home in order to attend the middle schools. There are only 500 middle schools of all kinds in the country, and hence many of the smaller cities have none. The result is that boys whose homes are in the towns are sent to the cities and exposed to all the dangers and drawbacks of life

away from home at the most critical and impressible period of their lives. As Dr. D. C. Greene has pointed out, in a former issue of the CHRISTIAN MOVEMENT, this could be partially corrected, if the higher elementary course were to be prolonged two years, so that the boys would not have to leave home before their fourteenth year. While this evil affects only forty or fifty thousand youth, they are among the brightest and best of the nation, and the loss when they go astray is correspondingly grave. The life of students away from home in all countries is unnatural, but it is exceptionally so in Japan, where young men are entirely deprived of woman's influence. And while the moral influence of the home to-day is admittedly weaker than it was a generation or two ago, it is still far better than the boarding house or the school dormitory.* But even if the evil were minimized by postponing the home leaving, tens of thousands would still be sent away at fourteen or fifteen—a standing appeal for the multiplication of student hostels under Christian auspices.

2. Japan has adopted a compulsory and mechanical system of ethical instruction in the middle schools, somewhat after the German model, except that in Germany religious instruction is fundamental and scientific ethical instruction is secondary.† But even with the admixture of Christian teaching, the result in Germany seems to be far from satisfactory,

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* Parental authority is being steadily undermined chiefly by two influences: first, the inevitable sense of superiority on the part of children with a modern education over parents of the old school; second, the breaking down of the sanctions of Confucian morality, upon which parental authority and prestige have hitherto rested.

† See article by Edward O. Sisson, Ph.D., in "*Aims of Religious Education*," p. 261.

although probably better than in Japan. It is to be hoped that the acknowledged lifelessness of the present system in the Japanese middle schools will have two results: first, to drive the educational authorities toward the English* and American type of secondary school, which relies upon the character and the magnetic influence of the teacher rather than upon the systematic ethical instruction; second, to make educators appreciate that the most powerful moral motive comes from pure religion, and that the Rescript on Education and the patriotic cult will never afford a permanent and complete basis for moral teaching, unless they are supplemented by religious life in the home and vitalized by religious conviction† in the teacher. The power that the Rescript already exerts is chiefly from its implicit religious background. Let this be acknowledged, even though no explicit religious instruction be given in the schools, and let the religious conviction be based on a universal, personal ideal, that is, on Christ, and the problem will be on the way to solution.

V.

It only remains for us to consider how the Christian forces in Japan can make the largest contribution to moral and religious education, particularly in the way of correcting or supplementing the school influences.

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* See a fine article by Dr. D. B. Schneder, comparing the German and English secondary schools, in *American Journal of Education*, May, 1908.

† Prof. T. Inouye said recently: "Take away Heaven (*Ten*) from Confucianism, and it has no vital power. To-day in moral education there is no *Ten* and therefore no dynamic."

1. One of the strongest and most hopeful* desires of Japanese youth is for contact with inspiring personalities. It is as yet very inadequately met. This should lead the Christian forces to produce biographies of great and good men and to get biographical text-books on morals written. The Department of Education is now said to be considering the publication of a series of books emphasizing the biographical element, under the editorship of Prof. R. Nakashima,but even if this promise be fulfilled, some Christian teacher could hardly do a better piece of work than to write such a series from the Christian viewpoint. Care should, of course, be taken, as Count Okuma said to me in a recent interview, not to commend only extraordinary heroes or to over-emphasize virtues which are not called for in ordinary life. Of late Japanese students have become enamored of the pernicious type of Continental belles-lettres, particularly of Russian and French fiction. This has been lamented by thoughtful educators, like Dr. Inouye and Dr. Nitobe, and some of them have urged students to devote themselves instead to English or German literature, particularly the former. It is indeed fortunate that English has become the second tongue in Japan, rather than Russian, for example ; and regardless of nationality, Christian leaders can conscientiously exert themselves to extend the sway of men and writers like Milton, Shakespeare, Tennyson, Scott, Ruskin, Schiller, Lessing, Paulsen, Emerson, Lowell, George Eliot and Hawthorne.

2. The ordinary text-books on morals make but slight reference to personal purity, and the teachers

* Carlyle says : " Hero-worship, heartfelt, prostrate admiration, submission, burning, boundless, for the noblest godlike form of Man—is not that the germ of Christianity itself ? "

of both ethics and physiology hesitate to deal adequately with this delicate and yet vital question. Recently a number of teachers in one of the government schools in Tokyo were discussing how they might teach their pupils such necessary truths, but they were unable to find suitable books on the subject in Japanese. Rev. Dr. Stall's book, "What a Young Man Ought to Know," has been translated and slightly improved over the original by Dr. Watanabe, but in a country where only specialists are listened to on scientific questions, it would be still better if a work written by a Christian physician could be translated or adapted, e.g., "Zwei sexuell-hygienische Abhandlung," by Dr. Ribbing, a Christian professor in the Medical College of Upsala University, or Dr. Lyman Sperry's "Confidential Talks."

3. The Christian schools should multiply opportunities for direct contact by the pupils with strong, wholesome personalities. This could be done by reducing the hours of lectures and increasing the time for personal association between teachers or invited guests and the students. It would be splendid if Japanese teachers could be persuaded to follow the example of many English and American teachers, or men like Professor Abe of Waseda, and mingle freely with the students on the playground, where every man counts for what he is, more than for what he knows. They need to lay to heart Nakae Tōju's fine saying: "True, fundamental education is moral culture, taught not by the mouth, but by living according to the Way, so that our lives avail to change others."

To a Western observer, one of the prime defects of the Japanese schools is the predominance of lectures over recitations and conferences. The

consequences are an imperfect assimilation of knowledge by the pupils, and a lower power of independent study than pupils of corresponding age in the West have. This is a moral as well as pedagogic defect, for self-directed activity is fundamental to character. It would be worth while for Christian schools to evolve something along the line of what Dr. W. L. Hervey calls "the social organization of the school on the basis of community life," which he believes will come to be, in conjunction with an enriched curriculum, "the chief means of moral education."*

Organizations like the Student Young Men's Christian Association should be fostered, even if manifestly less efficient in some ways than religious work under the faculty, so as to give opportunity for the voluntary activity which alone will produce firm Christian character. In middle schools such Christian organizations will thrive best, if under the protection of some Christian teacher or pastor.

4. Another defect of the Japanese system is the ironclad uniformity of all the schools under Government surveilliance. Notwithstanding the undoubted advantages of a certain degree of affiliation with the government system, it is to be ardently hoped that a few first-class Christian schools and colleges will maintain sufficient independence to develop men of individuality, initiative and original conviction, which are indispensable for the moral progress of any nation. This important service is one of the chief arguments for the adequate equipment and endowment of Christian schools, crowned by a university, in Japan.

* See *Religious Education*, Aug., 1907, p. 85.

5. In the more distinctive work of the Church, it is important for preachers to emphasize the personal element in Christianity, to interpret it in terms of theism as against deism, to relate it to personal idealism rather than to pantheistic monism. It is important that Christian preaching emphasize the righteous will, even more than the loving heart; for, as Dr. Inouye points out in his essay on "Bewilderment and Moral Culture," the deterioration of the will power of modern Japanese young men is responsible for much of their bewilderment and immorality. Finally, the indissoluble connection between the highest morality and religion should be boldly asserted. But even better than abstract emphasis upon these principles is the exaltation of Christ's teaching and Christ's personality, in which these principles find their concrete and convincing embodiment. If students can once be persuaded to study His life and teaching with open-mindedness and with the same close attention to the facts with which they study science, we may be sure that they will be eager to make Him the Master of their minds and hearts and wills.

6. The Sunday-school and the Young Men's Christian Association should try to reform the study of the Bible, and put it upon the most approved pedagogical basis. There is no reason why the Sunday-school should not be equal to the public school in the embodiment of the soundest pedagogy. It would be a real contribution to this problem, if some group of teachers should resolve to build up a model Bible study school, similar to that developed by Professors Burton, Mathews, and others at Chicago. Only so can boys in their teens be held and nurtured by the Sunday-school. The system of small groups for discussional Bible study should

be adopted. Home study and preparation by members of the Bible groups should be facilitated by the provision of good courses of Bible study. Pastors should be encouraged to preach expository rather than topical sermons, and to make use of biographical rather than philosophical illustrations. The rich biographical treasures of the Old Testament should be more and more drawn upon by pastors and teachers, and some talented writer, like Iwaya Sasanami, the fairy tale writer, should be induced to present Old Testament heroes in attractive garb for Japanese readers.

7. Finally, but not the least important in the program of the Christian forces with reference to moral education, is the development of a higher moral standard in the Christian body itself. It is almost a commonplace, but nevertheless, a sad truth, that the greatest single obstacle to the spread of Christianity in Japan to-day is the failure of Christians both in Japan and in the Occident to make the principles and the spirit of Christ regnant in their every-day life. If Amos were here to-day, he would repeat the Lord's warning: "Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more." And who can doubt that Jesus Himself would arraign many of us Christians with the stinging rebuke: "Except your righteousness exceed the righteousness of the Buddhists and the Confucianists, ye shall in no wise enter yourselves nor lead other men into the Kingdom of Heaven!"

GALEN M. FISHER.

CHAPTER IV.

ELEEMOSYNARY WORK.

I. THE NATION AT LARGE.

1908 deserves to go down in history as a year of marked progress thruout Japan in both the science of social economies and its practical application.

Not in recent years, if ever, has the nation made a soberer and greater advance in the same length of time in the matters of economical living, the prevention of crime and suffering, the education of children as to the right use of money, and the care of the needy. An exceedingly trying twelvemonth in financial matters, even adjudged by merchants as a black Friday among the years, the volume of trade shrank by scores of millions from that of recent annual averages.

And yet, judged from the echical standpoint, it was a year not merely of patience and self-control, but of an exceptional advance in nearly all matters relating directly or indirectly to eleemosynary conditions and activities. To husband one's resources, discard silk for cotton goods, assist poor relations or other dependents, discriminate between charities, refrain from reckless speculation and encourage children to hoard their pennies became quite the fad of the times. Judged purely from the standpoint of trade and its bearing on the national finances, there have doubtless been excesses justifying the criticisms that have appeared in some of the papers, but on the whole it has been a healthy and timely movement, over which it is well to rejoice, one indeed going far toward saving the nation from financial wreck.

To mention some of the most st iking incidents that have entered into this general movement, either as cause, or effect, or both, I would name :

1. The Imperial Rescript on Economy, promulgated in October ;

2. The Official Order of the Minister of Education along similar lines, issued last spring ;

3. The Revision of the Criminal Code, especially in its bearing on the treatment of juveniles (*Kanka Hō no Kaisei*) ;

4. The holding for six weeks last fall of a school of Instruction in Charities and the Care of Criminals ; and immediately following that

5. The organization of the *Chuo Jizen Kyo-kwai*, or Central Board of Charities, with Baron Shibusawa as President and such men as Baron Goto, Minister of Communications, Mr. Okada, Vice-minister of Education, Mr. Inoue of the Home Department and Mr. Tomeoka (Kozuke), as councillors ;

6. The marked increase in the number of dispensaries and hospitals for the very poor, like the big one in Tsukiji, Tokyo ;

7. The forming by reliable men, instead of usurers and scoundrels, of various sorts of small investment and mutual self-help societies, called *Hotokusha* or *Shiyō Kumiai* ; and finally

8. The wide spread study of the life and teachings of Ninomiya Sontoku, amounting almost to a religious cult in some quarters.

9. Yes, and I would add one more, though its bearing on the matter before us may not be at first apparent and its main influence has to do with the present year rather than the one just ended. I refer to the Budget for 1909, submitted by the Cabinet to members of the Diet just at the close of the year. Whatever criticisms may justly be brought against it

in certain details, it is generally recognized as a great advance on preceding budgets in the matter of straight-forward business ethics and economical administration. It reflects the temper of the times and reveals a nation learning to live within its income and to practise altruism without pauperizing beneficiaries.

I have space to give some details on but one or two of the specific events listed above.

The commendable features of the revised criminal code include the separation of juvenile and confirmed criminals, light punishment for first offences, and the establishment in each prefecture of a reform school for wayward children.

Some 376 persons, connected with the leading charities of Japan and representing 266 institutions and every part of the Empire, were in attendance at the six weeks' school held under the auspices of the Home Department in September and October, the government granting 12,000 *yen* to meet the expenses of this most excellent venture.

There were lectures on "psychology, sociology, penology, charity methods, experimental ethics, education of imbeciles, training of children, manual training for self support, reclamation by occupations calculated to mould character, measures for rendering rural life more attractive, so that fewer shall flock to cities to swell the urban criminal and unfortunate classes, etc." Among the 36 learned specialists and lecturers were such prominent Christians as Prof. Rikizo Nakajima of the Imperial University, Rev. K. Tomeoka, Mr. Arima, Warden of the Yokohama Prison, and Mr. Hayazaki of the Kawagoye Branch; such educators as Profs. Katayama and Ototake; also Akamatsu Renjo of Kyoto Nishi Hon-Gwanji and Mr. Inoue, head of the Charities Bureau in the Home Department.

In a word, the school was largely a study of the best methods used in all parts of the world. There was also a *ten-ran-kwai*, or exhibit of foreign and Japanese articles made at different charitable institutions, specimens of penmanship, photographs, drawings, etc. Opportunity was given daily for a free exchange of views, and certificates were issued by the government to members who faithfully attended any course of lectures and discussions. Much attention was given to the training of greatly needed teachers of work for the reformation of child criminals.

The *Chuo Jizen Kyokwai*, organized in October, has for its main objects the translation of books and circulation of information about foreign institutions; the consideration of the best methods of raising funds for philanthropic enterprises; and the keeping watch over all charitable organizations with a view to discriminating between worthy and unworthy institutions.

II. PARTICULAR INSTITUTIONS.

Perhaps there is no prominent charity that is a more sensitive gauge of public sentiment than the Okayama Orphanage. It stands between the churches and general society and strives to keep in touch with both and mediate between them. It often disappoints and sometimes antagonizes one side or the other, but on the whole it succeeds well in its difficult role as an intermediary.

Greatly depressed by the serious illness of its superintendent, Mr. Ishii, and by a heavy debt left over from its famine relief work, which on the first of September last had reached the alarming figure of nearly 90,000 *yen*, one half of which is loaned *without interest* by one of its Japanese trustees, it

then responded to the better influences of the times, and by the leading of God's Spirit decided to incur no further debt and to put forth every effort to reduce the existing one. Then followed a remarkable exhibition of generosity and sacrifice, which continues to this day. Not merely have monthly bills been met and some 4,000 *yen* paid on the debt, but the whole tone of the institution has been raised, so that it is once more a pleasure and a privilege to work with and for it.

Furthermore, Superintendent Ishii and his associates have decided upon another advance step, viz., to discard cinematograph and other entertainments, except in country districts, where they are still a novelty and are of real service in breaking down prejudice, and to rely mainly upon direct solicitation on humanitarian grounds.

Something similar might be said of other Christian philanthropies. They are passing through an almost cruelly severe experience, but those that endure to the end will not only be saved themselves but will be able to rescue thousands of society waifs, turning them from criminals into Christians and from beggars into bread winners.

We are indebted to *The Japan Mail* for an instructive report on the whole subject of the care of lepers from the pen of Rev. Father Bertrand. We would like to reproduce the whole article, did space permit. We take from another issue of the same paper an appreciative notice of a truly "noble charity" which deserves a place in this annual survey.

LEPROSY IN JAPAN: REPORT FOR 1908.

The State does not replace charity. Experience has long demonstrated that fact, experience costly and painful. Nevertheless, dear Benefactors,

when I come every year, however discreetly, to knock at your doors for the sake of my poor sick folk, my dear lepers of Gotemba, if you will permit me to call them so, is it not true that the thought has often presented itself to your minds :—"What lepers? Elsewhere, in Africa or in China, for example, that lepers should be forsaken is comprehensible, but in Japan, if there be any, does not the Government know? The people of Japan, do they not see? It is for the Government, it is for the people, to take care of these unfortunates." Alas! that lepers exist here, no one is ignorant and to see them is not difficult. One finds them often enough, without searching for them, along roadsides, at the entrances to woods, near temples, and on the most frequented bridges in the great cities. Their apparition appeals to one the more in that they offer such a shocking contrast to the landscape among which they move."

* * *

In the great sun of civilization which now lightens this beautiful country of Japan this horrible plague of leprosy appears more and more frightful. Three years have passed since, in 1906, because of the always growing number and the too clamant misery of these unfortunates, public attention was momentarily drawn in this direction; the journals treated the question lengthily from the point of view of public health and national honour; opinion seemed to be profoundly moved: and for some weeks there was not, so to speak, any talk except that of leprosy and lepers.

On this subject, as upon others, every man is capable of having his own opinion. The contagion of leprosy once admitted, every one admits the ne-

cessity of expurgating from society this cancer, which threatens to infest the whole country. With that object various systems have been proposed. Some wish that lepers should be deported to an island and segregated from the rest of the community. Others think that it should suffice to submit them to the action of the laws operative in the case of contagious diseases by interning them absolutely in hospitals specially built for them. The question was brought before the Chamber of Representatives, which—in its 1906-7 session—voted for establishing at the charges of the State five hospitals, or vast leper stations, two of which are near the principal centres, Tokyo and Osaka, and the three others are at the extremities of the country, namely, at Kumamoto, Kanazawa and Awomori.

That at Kumamoto is nearly finished. It is situated 2 miles from the town, near the village of Kuroishi. It is not an ordinary hospital in the sense of the European term. The part destined for the lepers consists of six small pavilions, at a certain distance from one another, each pavilion being capable of accommodating 30 patients. Outside and at some distance away are the habitations of the hospital staff, and there is even a conference chamber, where ministers of whatever creed may repair, if they wish, to preach their doctrine freely and to offer consolations to the sick.

For Tokyo it was decided that the hospital should be built in the suburbs at Meguro. But when this became known, the people were so greatly excited that the Government did not think it wise to persist. Thus, up to the present, nothing has been done or even commenced. There is every reason to think that a place further from Tokyo will be chosen.

* * *

The result of researches revealed the existence in Japan of a much more considerable number of lepers than had been suspected. To construct hospitals for them is doubtless excellent. But to intern them all it would be necessary to build quarters for hundreds of thousands of men, and to find thereafter the personnel and the means necessary to care for them and to support them. That would be a heavy burden on the State.

* * *

VARIOUS LEPER STATIONS.

Before the Government thought of occupying itself officially in behalf of lepers, several hospitals or asylums had been founded by private initiative with the purpose of assembling at least the most miserable and lessening their suffering.

At Meguro, in the suburb already alluded to, a hospital, *Ihai Byoin*, was founded in 1894 by an American, Miss Youngman. A Japanese and his wife reside there and administer affairs. The celebrated Dr. Kitasato attends the patients three times a week. This hospital was recognised as a juridical person in 1906. It has at present 53 patients.

In the environs of Kumamoto another hospital, the *Kaishun Byoin*, was founded in 1895 by Miss Riddel and also recognised in 1907 as a juridical person. On this occasion the Government even honoured the foundress with a special medal, an exceptional recompense accorded to persons who have distinguished themselves by acts of incontestable public utility. At the same epoch, Miss Riddel having brought about a grand meeting in Tokyo in favour of her work, this became the occasion of a journalistic campaign about leprosy and lepers, and, consequent-

ly, of resolutions adopted by the Government on the subject. The number of patients cared for at Miss Riddel's hospital is 49.

In the same region of Kumamoto, at Biwasaki, there exists another hospital, the *Taira-in*, founded by a Catholic Missionary, the Revd. Father Corre, in 1894. At the outset this hospital was established near a celebrated temple, the Hommyo-ji, erected in memory of the famous Kato Kiyamasa, Lord of Kumamoto, 300 years ago, who was a leper. Tradition relates that he was cured of this terrible malady by the prayers of the Buddhist Sect, Hokke. Hence daily pilgimages of lepers from the country to the Temple. They come to seek courage and to ask for cure. To-day the hospital of Father Corre is situated at some distance from its original site. It is a vast establishment, which surprises us at first by its sumptuous appearance and the grandeur of its proportions. In this country where buildings are so modest, this hospital may almost be called magnificent.

* * *

Father Corre also has received the decoration of the Blue Ribbon. He does not himself reside at the hospital, but at Kumamoto. It is another missionary, the Rev. Father Lebel, who is charged with administering affairs there. The tendance of the sick is performed by eight Sisters of Mercy and Japanese novices. At present the number of patients is fourteen. But, apart from the hospital, two Sisters go daily to a dispensary established in the house where the work had its origin, and some sick persons generally come there to be treated and succoured. To-day, there are not so many of them as there used to be. The avenue leading to the Temple is deserted. I saw only five or six lepers concealed be-

hind a paling. They tell me that the police have forbidden them to sojourn there. Perhaps, too, the fear of being shut up forcibly in the new Government Hospital counts for something in the disappearance of the sick, formerly so numerous in this place.

Finally, in Tokyo, in an immense asylum founded by the city for sick persons and orphans, some lepers also are received. But the place is not, properly speaking, a station for lepers. There are forty there at present.

THE LEPER STATION AT GOTEMBA.

This year I desired to go and see for myself how lepers are treated elsewhere, in order to be able to profit by the useful observations which I might make. Returned to Gotemba, or more accurately to Koyama near Gotemba, I am able to make a comparison between our station and the others. In truth it resembles them little. Apart from the fact that it is much more modest in appearance and poorer in reality, the regimen that we follow there is also different. Elsewhere, and in the opinion of many people, the ideal seems to be a form of hospital, a medical establishment, provided with everything, with its hierarchy of employees, and standing in an enclosure shut in by walls. Here, on the contrary, apart from the fact that means have been unavailable for even thinking of such an enterprise, on principle we have done everything we could to deprive the place of all resemblance to a hospital. In the first place, there is no enclosure within which the lepers can regard themselves as prisoners. They know that the house makes no profit out of them. If they wish to withdraw and resume their vagabond life, they are always free to

do so. The departments in which they live are absolutely Japanese. They live there as in a village, distributed and divided in various rooms, so that they can refind in one another's company at least a distant resemblance to the family from which they are severed. Then, everybody works here, each according to his strength and his means, which method does not exist in the leper stations I have seen. For do not apply the epithet "work" to the cultivation of a few flowers in pots or in front of the hospital. Among 80 patients, there are always some representatives of the different trades; and then, without being professionals, there are men industrious and naturally skilful—above all, among the Japanese. The repairs and minor constructions necessary, inevitable, in a great establishment like ours are done by the lepers themselves with *entrain* and good humour, for cheerfulness, at all events, is never lacking.

* * *

The lepers serve themselves and minister to each other. This continual interchange of services received and renewed, always with respect and politeness, is what best maintains among them relations of friendship and charity. In short, poorly installed as we are, the object that we have not ceased to pursue is this: to succour the greatest number of sick in the most useful manner at the least possible expense. Have we succeeded?

The leper station at Gotemba, *Fuku ei Byoin*, was founded by Father Testewinde in 1889, and recognized as a juridical person by the government on the 22nd of June, 1901. Apart from the first two or three years, when the buildings were not yet finished, there have always been from 70 to 80

patients. To-day they number 78. Compared with other stations, ours is truly that where the greatest number of sick are succoured at the smallest expense.

From the religious point of view all are free. But they soon see of themselves that religion is necessary to help them support their sufferings. Before coming to us, the majority of them had the idea of putting an end to a life so full of misery, and several even made the attempt. Here they learn to endure their evils with resignation and patience, and to make it a source of merit for the future life. If they are not cured, at least they are fortified, consoled, saved by hope.

The fourth government leper asylum in Japan, established at Takamatsu for the reception of lepers in Shikoku, was opened on the 26th of April, when a number of patients were received.

A NOBLE CHARITY.

"There has just been finished in Izumi-cho in the Kanda district of Tokyo a building called the *Jizen Byōin* (Charity Hospital). The edifice covers 2,000 *tsubo* (1¾ acres) and has cost a million *yen*. It has been erected and endowed at the sole charges of the Mitsui Family, and rumour says that Marquis Inouye and Mr. Masuda Ko were largely instrumental in promoting the enterprise. The hospital has accommodation for 125 patients, and its equipment is sufficient to allow the treatment of 1,000 out-patients daily. Of course, this is not the only charity hospital in Tokyo. Notable, for example, is the *Jikei Byōin* in the Shiba district, which owes its inception, and, indeed its very existence, to the renowned and indefatigable Baron Dr. Takagi, and

to which is attached a medical college where the well known and popular Dr. Hughes is one of the lecturers. But semi-official charity hospitals labour under one great disadvantage: to obtain admittance entails so much observance of formalities and so much delay that death often anticipates success. The idea of the munificent donors of the new hospital is that it shall be veritably a present help in time of need. They have arranged, therefore, that there shall be in constant attendance a man qualified and authorized to decide whether an applicant really falls under the heading of a charity patient, and thus delay in getting access is reduced to a minimum. It can not be altogether eliminated, however, for there will inevitably be applicants of a doubtful character, but few, if any, genuinely deserving patients will be turned away. This is one only among the deeds of splendid charity which stand to the account of the Mitsui and the Mitsu Bishi families."

Although it has to do with the history of 1909, let me call attention to the well-known fact that Japan locked step with the most advanced nations of the earth in a prompt and generous response to the recent appeal from stricken Sicily, H.I.M. the Emperor contributing *yen* 10,000, Barons Iwasaki, Mitsui, and Matsuwo (the last named in behalf of the Bank of Japan), similar amounts, and many others smaller sums, so that *yen* 100,000 has already been sent forward to Italy for the relief of the earthquake sufferers. Considering the severe financial straits in which the nation finds itself at the present time, this is a remarkable showing. Philanthropically speaking, Japan is pressing forward at an encouraging rate of speed.

A striking proof of this is the thorough examination of all charities in Japan made last year by government officials, and, as one result thereof, the awarding of grants-in-aid varying from *yen* 200 to *yen* 1000, to 79 charitable institutions selected apparently with great care from the hundreds scattered over the empire. This award was made by Baron Hirata, Minister for Home Affairs, on February eleventh of the present year, and formed a memorable celebration of Kigen Setsu, or anniversary of the reputed accession to the throne of Jimmu Tenno and the birth of the nation. These gifts must be used for an endowment, unless definite permission is received for some other purpose. Among the 79 favored institutions are the following: Mr. Tomeoka's Katei Gakko (Reform School, Tokyo), Okayama, Sendai, Jomo (Maebashi), Kanazawa (Dr. McKenzie's), Tottori, Kobe, *Hakuaisha* (Mr. Kobayashi's in Osaka), St. John's (Osaka) Orphanages; Miss Adams' charity hospital at Hanabatake, Okayama; Matsuyama Night School and Factory Girls' Home; the Protestant and Roman Catholic leper asylums; the Takinogawa Asylum for feeble minded children under the Episcopalian Mr. Ishii, and the Rescue Work of the Salvation Army.

The 79 institutions may be roughly classified as follows: 31 orphanages, 3 general asylums, 4 leper and 9 other hospitals, 6 blind, deaf and dumb institutes, 5 reform schools, 3 night and 2 "poor" schools, 6 schools for apprentices, babies' nurses, or servant girls, 4 institutions for soldiers, sailors or their families, 2 war memorial charities, 2 kindergartens, and 2 rescue homes. Classifying by location, 14 of these institutions are in Tōkyō, 6 in Niigata (Ken), 5 each in Kanagawa (Yokohama) and Kumamoto, 3 each in Osaka, Kyōto, Hyōgo

(Kōbe), Okayama, Nagasaki, Aichi, and Yamagata, 2 each in Gumma, Gifu, Ishikawa, Shimane, Hiroshima, and Ehime, and one each in Hokkaidō, and Chiba, Shizuoka, Yamanashi, Miyagi, Akita, Tottori, Kagawa, Kōchi, Fukuoka and Oita prefectures.

In the matter of religious leanings, the government has acted with its usual scrupulous fairness in such matters. Certainly Christians, both Protestants and Roman Catholics, have no occasion to complain. Apparently a certain standard of excellence, sincerity, devotion and promise of permanence was deemed requisite, a few of the very best institutions in each locality being chosen. If any mistakes were made in the selection, they are errors of omission rather than of commission. A brief sketch of each institution is given in the *Kwampō* (Official Gazette), but the amount awarded to each recipient is not stated.

It behooves us Christian foreigners here in the land, if we would serve as examples to our Japanese brethren, to give what we have to give with great discrimination and wisdom.

And this means

1. Not giving to beggars in the street;

2. Not giving to foreign sailors or other tramps who call at our doors;

3. Selecting our Japanese charities with great care;

4. Giving till we feel it, where we recognize need and worth;

5. Winging our gifts with prayer, and, when possible, with personal ministrations.

And may the Spirit of the Great Altruist Himself be ours in all our giving and in all our serving!

JAMES H. PETTEE.

CHAPTER V.

PHYSICAL CULTURE IN JAPAN.

The present system of Physical Culture in Japan, though clothed in modern dress, is far from being a product merely of the Meiji era, but, as is the case with nearly every significant movement of the Japanese people, finds its source in tendencies that had developed and were cultivated in the very dawn of history. In a nation which cherishes the mighty physical prowess of its warriors and the chivalric lore of its past, as does Japan, we are not surprised to find that Physical Culture, of an efficient and eminently practical type, formed an inseparable accompaniment of the training of its youth, and as the necessary basis for the military and political activities of the nobility, played a very central part in the life of the nation.

During the age of feudalism, all Samurai were trained from boyhood in the "Bugei", or military accomplishments, which consisted in a broad field of physical activities, many of which only indirectly prepared the youth for actual combat, and were thus in a real sense a means of pure physical culture. Prominent among these accomplishments were fencing, wrestling, archery, lance exercises, "jiujitsu", horse-back riding, swimming and running. The noble youth found the bulk of his education consisting in these purely physical activities, and thus was splendidly trained for the intense feudal struggles of which the history of that period is so largely composed.

Under such conditions, the superb sword play and archery of the Tokugawa period developed, and continued until the Restoration to be the ambition

of the Samurai class. The sword of the Samurai was considered his soul from which he never parted day or night, and in the exercise of which he was under the most sacred of obligations. Not only did he by means of it avenge himself upon his enemies, defend himself from attack, and maintain the honor of his family name; but it and it alone was the sole means of advancement in rank and in the favor of his Prince.

The great Restoration brought a sweeping change, which those of us who are only acquainted with the modern Japan can scarcely appreciate. With the abolishment of feudalism, came the Imperial edict against the carrying of swords by private individuals. Instantly the art of sword play fell into disuse. The great fencing schools that had flourished for six hundred years throughout the length and breadth of Japan, closed their doors; the famous sword masters, whose names could be repeated by every Japanese boy, sought other employment; while the keen blade of Yamato was relegated to rust in the sword-rack of the family sanctum, along with other emblems of an era that was forever gone.

The other physical exercises of the pre-Meiji period suffered much the same neglect, and were supplanted by the remarkable intellectual activity that set in with the introduction of western civilization.

The youth of the Samurai class applied himself with the old-time vigor to the new science and culture that began to flood the country, to such an extent that Physical Culture was entirely abandoned for the time by the upper classes. The rapid physical deterioration, that now set in, had lasted hardly more than a decade, when it became the object of concern of leading men in the nation, and

a determined effort was made by both the government and the general public to arrest this backward physical movement and to encourage physical culture in the schools and among the youth of the country. This movement has steadily continued until the present, when it is probable that Physical Culture is given the place that it deserves in the scheme of national education.

The period of modern physical education in Japan may properly be said to begin with the establishment of the Higher Normal School in Tokyo in 1871, when a definite gymnastic system was introduced into the curriculum, which later became a basis upon which Physical Culture was introduced to the schools of the whole nation.

Three years later, Professor Tsuboye, a pupil of Leland of Boston, whose name is closely associated with that of Roberts, the father of American Gymnastics, was appointed as Physical Instructor in the Normal Schools. The modern system of Japanese Physical Culture, in so far as it can be said to be a system, is largely due to the enthusiasm and energy of this man and the associates whom he has trained.

There are to-day in Japan two distinct lines upon which the physical education of the nation is developing:—the military system and the gymnastic system. Theoretically considered and in the minds of Professor Tsuboye and some of his colleagues, these systems are distinct and occupy a separate path of development, but practically, in so far as I have been able to study the subject in a wide range of schools of every class and in both the capital and the provinces, the two systems are very largely merged, the military purpose and instinct coming to the front and dominating, so that the purely

gymnastic work is to a large extent lost and swallowed up in the service of the military training.

This is not wholly true in Tokyo and indeed of the work which is directly under the supervision of Professor Tsuboye and his associates, and of much of the work of the Physical Culture School of the National Society for Physical Training this would be a wholly false criticism, but one need not go far from the capital to find but one physical training system in pretty general use in all the schools for boys and young men, and that the Military system.

MILITARY TRAINING

Military Training is to-day compulsory in all schools and colleges of the Empire, except the Kindergarten and the University. In the Primary Schools, where the course is from six to eight years, after the fourth year, the pupils begin their military drill without arms. In the Middle School, the drill is compulsory for all students through the whole course, three times a week. In the first year, individual and section drill without arms is given. In the second year, the same with company drill in addition is required. In the third, fourth and fifth years, the students are given these same drills with arms, and are trained in the practice of giving words of command. In the Higher Schools and other higher special schools, the military training is continued with arms.

The apparatus provided by the government to all schools of Middle or Higher grade, is similar to that used in army garrisons, with the exception that old army service rifles are used. Bayonets, knapsacks, horizontal bars, wooden horse, ladders, round spars, jumping platforms and parallel bars are also

provided. It is a significant fact that these latter pieces of gymnastic apparatus are provided by the government, not as accessories to gymasium training, but as military equipment.

The military instructor in all cases is a retired army officer, usually from the Reserve Army, who is appointed specially for this work, so that from the technical standpoint the training given is of the best.

The instruction given is exactly similar to that in the regular army, with some slight variations in discipline. Handling the rifle, firing, section drill, company drill, and, in some large schools, even battalion drill are practised. Action in close and open order, skirmishing, scouting, signalling, treatment of wounded, night attack and retreat are taught. Special attention is given to training in the use of natural objects in the open field for the skirmish line. Once or twice a year, the whole school is taken into the country for several days of more or less extended maneuvres, under true military discipline. These maneuvres are closely watched and controlled by regular army officers, who give suggestions and criticisms relating to greater efficiency. So far as possible, the officers in these school organizations are chosen from among the students themselves.

Since under the Japanese military system all men between the ages of seventeen and forty are subject to military service in the *Kokumin-Gun*, or National Army, there can be no question that this school system of substituting military drill for purely physical training is of enormous advantage in enabling the nation to put itself upon a speedy and effective war footing. No student can pass through even the lower courses of the public school system

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without having a fair knowledge of at least the rudiments of soldiering.

The question of how this military system of physical training is related to the vitality and physique of the nation's youth, as compared with a purely body-building and corrective system of gymastics, is a difficult one to determine. The pardonable desire of the Goverment to increase the stature of the rising generation has led to some interesting statistics taken from measurements extending over a period of years. These statistics show that during the twenty years from 1885 to 1905, the average height of the soldiers serving with the colors, increased .47 of an inch, while the Higher School students of the same period increased their height by .54 an inch. These figures show a remarkable increase, considering the nation en masse. To somewhat offset this progress, however, the figures given by the Army Department for the period since the Russian War show a discouraging decrease of .12, which is difficult to explain, unless due to the entrance of a different class of young men into the regular army during this period.

Military training, as contrasted with gymnastic training, shows some interesting differences in results, for example, increased rigidity, power of tension and ability to move in concert with others; while pure physical training results in greater lightness of movement, flexibility of muscle, rapidity of nerve response and individual efficiency in feats of skill and strength where these qualities are needed.

The military system must necessarily overlook the individual needs and deficiencies of its units, in so far as those physical deficiencies do not render the individual inefficient in his performing the part

of a unit in the larger body. It cannot possibly become the physical corrective for the individual that scientific Physical Culture undertakes to be.

GYMNASTIC TRAINING.

The subject of Gymnastic Training in Japan is a difficult one to treat, from the fact that, in the absence of literature relating to the subject, one is compelled to resort to the limited and imperfect method of personal observation of gymnastics, as actually practiced in the schools of the country. The problem is, however, greatly simplified by the fact that the system of Physical Culture, as presented in Gymnastic Training, emanates from Tokyo and from two sources more or less in harmony in method. These sources are the Higher Normal Schools, already referred to, and the Physical Training School of the National Physical Education Society, located at Omori, near Tokyo. At these places one may study the principles of the two systems that are copied all over the empire. The methods employed by both the Normal Schools and the Physical Training School are so similar in actual practice at the parent schools and as adopted in the provincial schools, as to be essentially one system, and they are therefore treated in this article as such.

At the outset the observer of Japanese Gymnastic Training is impressed by the fact that here is a field in which its leaders have applied the principle of careful selection to an unusual degree. Far from taking any one gymnastic theory and applying it as found, they have applied a rather remarkable combination of gymnastic theory and practice, which finds within itself sections which may plainly be labelled, American, Swedish or German, as the case may be. For example, in one morning's series

of gymnastic lessons in a prominent Normal School, the writer saw the Roberts' dumb-bell drill, Ling's ten groups of progressive movements, Barnjum's barbell drill, certain series of fancy steps and marches with the strong mark of the Springfield Y.M.C.A. Training School upon them, besides variations and adaptations of all the above, and others for which no name could be found. With their genius for selection and imitation, the Japanese have culled from the best that the world could offer in its gymnasiums, and are, with the addition of certain interesting principles of their own, developing a gymnastic method that at least has the characteristic of being impartial in its cosmopolitan character.

The almost universal absence of heavy applied gymnastic apparatus in the schools of the country, has resulted in a very moderate development or use of heavy gymnastics. For this reason, the splendid Swedish system, with its great resources of free exercises, is admirably adapted for use in Japanese schools and at least is very largely adopted in portions. The universal presence in the schools of light dumb-bells and barbells has resulted in a natural selection of these two groups of light exercises, the Roberts dumb-bell drills being especially popular and used universally from the Primary to the High School. An excellent characteristic of the lower school work is the large number of games and exercises of a mentally relaxing nature. Here great ingenuity has been shown and certain child play peculiar to the country has been adapted with splendid effect. Contests and competitions involving speed and dexterity are also introduced in bewilding profusion. In this connection it is interesting to notice the emphasis

paid everywhere to the precision of the movements of the class as a whole and the team play in games, as contrasted with the greater emphasis laid in America and Europe on the correctness of style and skill in performance of the individual.

This feature is undoubtedly one of the chief characteristics of the Japanese Physical Training system. While to be expected in the military drill, it is carried out to almost equal extent in the purely gymnastic exercises. Movements en-masse are executed admirably and with telling effect upon the onlooker, but comparatively small attention is paid to the accurate performance and style of the individual performer. This tendency leads to a natural heavy emphasis upon marching and formations on foot, to fancy steps and figure movements as compared with body building drills.

This tendency appears to be the fundamental defect of the system, for, however desirable it may be for a class as a whole to act with precision as a unit, the main purpose of gymnastic exercise can never be its general effect, but must be the individual physical benefit to be derived, which can only be secured by the greatest attention being given to the correct performance of the movement by the individual student. For example, certain common breathing movements, accompanied by arm-elevation and extension, unless performed with correct posture of chest and abdomen, are distinctly harmful rather than beneficial. Very rarely have I seen a teacher of Physical Culture pay attention to the individual posture or style of performance of a pupil. Such personal attention, of course, implies on the part of the teacher more than a superficial knowledge of the fundamental hygienic principles of physical exercise, and it is an open question if

much attention is paid to this important point in the training of normal classes.

Another defect, especially noticeable in the lower schools, is the lack of co-ordination and progression in the exercises given through a stated period. The first physiological demand of educative gymnastics, that movements shall pass from the simple to the complex, from easy to difficult, from exercises of the extremities to those of the trunk;—these basic principles find little or no place in the day's order of the average teacher.

The development of scientific physical education in the Japanese Public School system is rendered difficult from a variety of obvious causes, in view of which it is rather remarkable to note the real progress that has been made.

In the first place, the floor space devoted to gymnastic work, in most schools, is entirely inadequate for the large amount of work and the uniformly crowded classes that are drilled. In only a few of the higher schools have I seen gymnasium floors of a size large enough to do well the work expected of them. Some schools use dirt or gravel floors, while a great many have no choice but to exercise upon the open play ground, thus rendering the school's exercise largely dependent upon the weather.

Again, the pretty general absence of suitable heavy apparatus, results in that important feature of gymnastic training remaining in a low state of development or in being practically unknown. The fact that the heavy apparatus, furnished by Government in connection with military drill, all stands out of doors in sun and rain, increases the common impression, that it is but a rough accessory to military training and not a means to some of

the finest and most specialized physical development.

Even in the Omura Training School, which has been liberally subsidized by the Government, modern, serviceable apparatus is conspicuous by its absence, except that in a small room, kept under lock and key, is gathered an interesting collection of American and European athletic and gymnastic articles, including some expensive and valuable pieces, that may be seen on special application to the Director.

The primitive nature of the heavy apparatus that is used is another reason for the low development of this group of exercises. The horizontal bar is invariably an iron pipe without cover and fixed at a uniform height. The rough iron is of such a nature that the flexible yet powerful grasp necessary in the advanced bar work is impossible. The unadjustable nature of this piece, together with the horse and parallel bars, is such that progressive work at all heights is out of the question. Another real handicap to specialized and individual excellence in work is the unwieldy size of the classes. This criticism applies primarily to apparatus work, in which a class of over twenty pupils is an impossibility. There is nothing corresponding to the breaking up of a large class into small squads or groups for apparatus work, under the leadership of skilled students, that is so common a feature of our university gymnasium drill at home.

A very practical obstacle to real excellence of performance, and a bar to the best hygienic results of exercise, is the universal custom of wearing ordinary school clothes during the gymnasium period, and the absence of bathing facilities in the Physical Training department.

With the exception of removing their coats, the students are put through exhausting and prolonged exercises clad in the uniform school trousers and ordinary underwear, and in many schools are even required to wear their caps. These conditions are obviously not conducive to making the gymnasium hour attractive or beneficial, and are a serious handicap to advanced and difficult exercises.

The Anthropometric Chart system, by which the strength tests and muscular measurements of each student of our higher schools is kept and charted from year to year, is not used in Japan. There is however, an annual physical examination and measurement of each student of middle grade and above, a record of which is kept. This consists of the usual army examination, *i.e.*, measuring girth of chest, height, weight, eye-sight, lung capacity, the soundness of respiration and heart-beat. This should be included under Military Training rather than as a part of the Gymnastic system.

Physical Culture for girls and young women is naturally not open to the same criticism of the dominance of the military idea that we have made in regard to the system as a whole. In the higher girls schools we find the closest approach to pure Physical Culture. In these upper schools most excellent work in done. Great attention is paid to dancing steps and exercises tending to ease and grace of movement. Probably less attention is given than in Western gymnasiums to purely body-building exercises. Fancy steps and figure movements, games and drills of a fantastic and original order, have been introduced in large numbers, and tend to make the annual field and gymnastic day of some of these schools a most beautiful and instructive spectacle. The fact that young women

do not have the same interest or opportunities in out-door sports as the young men or indeed as Western women, adds the more significance to this gymnastic training, and is undoubtedly one reason why it has reached a finer and purer development than among young men.

In the Tokyo Higher Normal School for young women, especially, is excellent work done under the leader-hip of Professor Tsuboye and Miss Ineguchi, a graduate of the Boston Women's Normal College. Here the fancy marching, dancing steps, calisthenics and Swedish day's order may be studied to excellent advantage, with as accurate attention paid to co-ordination and progression of exercise and to the performance of the individual pupil, as is seen is the best gymnasiums of the West. The Swedish stall-bars and vaulting bar and the game of basket ball are used with fine results in this school.

The hours of gymnastic exercise required of the students of most schools of middle grade are two per week, in addition to which are three hours of military drill, at least one of which is devoted to apparatus work which more properly falls under the head of gymnasium work. In the higher schools the proportion of purely gymnastic exercise to military drill is as two to three or approximating five hours per week for all physical training. The primary school students are given a full period of exercise or play under supervision each school day. The higher girls schools require an ave.age of four gymnasium periods each week. All of the above figures vary slightly in different parts of the country.

NATIONAL GAMES AND CONTESTS.

It is exceedingly fortunate for the Japanese youth that his opportunities for physical training are not limited to the military and gymnastic drills of which we have spoken. In fact, it may be justly said that at this point his physical interests and the bulk of his development really begin. It is probably only in the field of national sports and exercises that the young men of Japan can be justly estimated in their physical life and capacity. Every school of middle grade or above has its *jiudo* and wrestling floors, and usually its archery range. In these contests, a large proportion of the students find amusement quite regularly after school hours, and to a very general extent take part in them.

Probably the most popular form of exercise among higher students in Japan to-day is *jiudo*, which, under the more familiar title of *jiujitsu*, has come to be known the world over as the Japanese art of self-defence. The art of *jiujitsu* was not widely practiced or highly developed in Japan before the Meiji era, since the sword and fencing foil naturally absorbed the attention of the Samurai. With the loss of their beloved swords, the upper classes found it necessary to acquire an effective means of offence and defence with their hands, and thus at once this interesting and effective science came to be widely cultivated.

Mr. Jigoro Kano is the real founder of the present system of *jiudo* and of its great popularity, which began with the opening of his famous school, the "Kodokwan," near the Imperial University in Tokyo, some fifteen years ago. Up to that time *jiujitsu* was considered entirely an art of defence and attack, its object being to disable the opponent

by numbing or temporarily crippling his various members and muscles. Mr. Kano largely modified this system in such a way as to eliminate its most dangerous and distasteful features and to make it a real physical study and a remarkable source of physical development. At the same time the new art was renamed *jiudo.*

To-day *jiudo* is a regular method of physical culture employed in all schools and voluntarily indulged in by all classes of students. Private clubs and schools for the practice of *jiudo* are to be found in all cities and towns of importance. The largest of these schools is that of Mr. Kano, referred to above, in whose beautiful hall of upwards of a hundred mats, four score individual contests may be witnessed at one time. This school or society has a membership of nearly three thousand young men.

Fencing, or *kenjutsu*, as it is termed, though suffering an almost total eclipse during the first decade of the Meiji era, has gradually returned to favor, until to-day it vies with *jiudo* in popularity. This art, of extremely ancient origin, has been woven so intricately into the nation's history and inmost life that it has developed along wholly different lines from the sword-play of the West. The chief point of difference in the Japanese system is the use of the long hilt and double grasp of the two-handed sword. Fencing classes are in operation in all the upper schools of the country and skilled instruction is given to all students electing it.

The practice sword, or foil, is made of split sections of bamboo, about four feet in length, with a handle twelve inches in length for the double grasp. The points counted as effective hits are the head, the right side, the right hand, and the throat. It is an interesting point to observe that the Japanese

still consider the two-handed use of the sword as more effective in actual combat than the single grasp. In some places, the police carry sabres fitted with the long handle, while many army officers, though wearing the single handled weapon in times of peace, have their swords fitted for two-handed use before going to battle.

A fencing custom now growing rather rare, is the so-called "cold practice," continued in some schools to encourage hardihood and endurance. It consists in the meeting of the fencing class at three o'clock in the morning through the coldest winter month. Active contests are continued until daybreak, without food or intermission for rest. Those students enduring this strenuous test for the whole month received special recognition as hardy champions.

Wrestling, like fencing, has followed a purely Japanese development and is practiced in a way peculiar to the country. The old schools of professional wrestling present but a poor spectacle of sheer weight pitted against weight, the object being to push the antagonist out of the ring. The rising generation is introducing more of the quick footwork and tricks of the Western art of "Catch as Catch Can."

Archery, like fencing, is becoming increasingly popular among all classes. Especially among older men and the professional classes, do we find stout champions of this splendid sport. Often the most skilful work may be found in the remote country districts among white haired veterans of the feudal era, who find in the long bow and whistling shaft a congenial means of renewing their youth and of recalling the good old days.

The standard bow in use is built of inlaid layers of bamboo, and is of the unusual length of eight

feet. A three foot reed shaft is used, tipped with hawk's or eagle's feathers.

The art of swimming has also had a special and ancient course of development in Japan. It was included in the "bugei" of the Samurai youth and a high degree of efficiency was attained. The nature of Japan's climate and the almost universal proximity of the sea have made this a most inviting and universal means of physical training for the Japanese youth.

The different styles and strokes of the famous swimming masters of the past are, to some extent, perpetuated and taught by the local and national swimming schools to be found in all parts of the country.

Much is made in certain quarters of the ceremonial swim, different forms of diving, swimming with both arms and legs tied, floating, treading, etc. The latter movement is made use of in a variety of fantastic ways in which interesting competitions are often held. For example, the swimmer is expected to tread water so steadily as to enable him to hold a fan in his left hand and paint a picture or a poem upon it with his right. Still more spectacular is the military drill and target practice in deep water, which is performed with an ordinary army carbine. The swimmer is expected to aim, fire and reload his rifle, while steadily swimming with the tread stroke. Some remarkable records of skill have been made in this way.

In place of the American water polo, may be seen the water combat, in which the opposing ranks of swimmers are armed with straw clubs and aim to break a small clay plate fastened on the top of the opponent's cap. Swimming classes and schools are maintained by several leading universities and

schools, which give regular courses of instruction to students in the art of swimming. Twice a day the boys enter the sea and usually remain for long periods. They are divided into graded classes according to their ability, while their progress is watched and recorded by stated examinations, through which they are advanced to a higher class. Each summer, at the end of the season, a long distance swimming excursion, or test, is held under careful supervision. The swimming club of the Peers' School of Tokyo usually takes the three mile swim around Enoshima island, at the close of the summer. Other courses selected are five, seven and even twelve miles. The Imperial University and Keiogijiku follow this same custom, to the great physical benefit of the students spending their vacation in this way.

Generally speaking, the fast swim is not in use in Japan, endurance in the water being the main object sought. In like manner, long and deep swimming under water is encouraged more than fancy diving or diving from a height. In this land of fixed custom and ancient precedent, it is interesting to note that the swimming season continues but the two hottest months of the summer, any idea of a sea plunge before or after this limited period being distasteful to a Japanese, no matter how hot the weather may be.

A splendid Japanese custom, full of possibilities for the most valuable and unusual phases of Physical Culture, is that of the long distance walking excursion, or *ensoku*, in which a whole school or class is expected to take part. Once or twice a year the students of every grade of school are taken upon a walking trip that lasts a week or ten days. The boys are divided into companies, to each of which is

appointed a teacher as leader. These companies are again subdivided into squads of ten or twelve boys with their chiefs, who must make careful report to the company captain three times a day as to the condition of their groups. A route most interesting from the historic or scenic standpoint is chosen, and often long marches are made, sometimes reaching in the case of the higher schools as high as twenty-five or thirty miles in one day. These excursions, as combining active and continued exertion in the open air with the stimulus of comradeship and the wise direction of the student's attention to points of historic or scientific interest, are a most valuable means of all around education and are naturally popular with the students. By careful supervision and attention injuries due to strain and exhaustion are avoided. In cases where the age and strength of the students widely vary, two different trips are planned, adapted in hardship and difficulty to the capacity of the different classes. Each boy is expected to carry his own extra clothing and whatever may be deemed necessary in the line of provision for the journey.

POST-MEIJI SPORTS ADOPTED FROM THE WEST.

Under this head must be mentioned a group of games and sports, that, though of comparatively recent introduction, bid fair to find an abiding place in the affections of the Japanese youth.

Prominent among these stands lawn tennis, which, in the somewhat crude style in which it is played, may be seen in every school town in the Empire. The game is undergoing a somewhat different development than in the West, largely owing to the fact that, since the standard covered tennis ball is too expensive for the average student, a

cheap, rubber ball, larger, softer and lighter than standard is used. This fact makes necessary a very sharp stroke to carry it over the net with speed into the opponent's back court. Thus has grown up the peculiar underhand drive in which the whole game consists. Net play or placing the ball is unusual, the main object being to return the ball at all costs and to wear out the opponent by long continued play. A peculiar custom is that of marking out the receiving court upon one side only, necessitating a change of sides with each change of server.

Association football is played as a general gymnastic game in many schools, a class of seventy or more often taking part, but the real game is very rarely seen in Japan, being limited to a few of the larger universities, and clubs in one or two leading cities. The game of American football has never found a favorable reception.

The game of base ball, though of the most recent introduction to the country, promises to attain the popularity of a national students' game. It was not widely in vogue until 1896, when for the first time a match was played between the First High School team and an American nine. The victory, going to the Japanese, caused the greatest excitement and enthusiasm, and led to the instant popularising of the game throughout the country. The Japanese youth takes naturally to baseball, being readily trained to rapid fielding and clever base running, but at batting he falls far short of the possibilities of the game.

Boating is indulged in considerably by schools whose proximity to the water warrants it and whose treasury can stand the strain. Exciting contests between rival schools may be seen each spring on the Sumidagawa in Tokyo and in some of the port

cities. The boat used is the six or eight oared barge, the sliding seat or racing shell being practically unknown in Japan, except as used by foreign clubs.

The Japanese take comparatively little interest in field and track athletics, as they are known and practiced in the West. The so called "Field Days" in the schools seldom have any other events than a great variety of running races of odd distances, including obstacle races ad-infinitum, in which the contestants are required to perform curious tasks, from the computation of arithmetical problems to the rapid clothing of themselves in fantastic costumes. The standard running events, the one hundred, two hundred and twenty, four hundred and forty yards and half mile and mile runs are not practiced. The entire absence of well graded running tracks, spiked shoes, stop-watches, scientific training and other necessary accompaniments of fast track work, make it doubtful if runners of the first class will be produced here for a long time to come.

The field events are an even greater rarity than those of the track. The various jumps and weight throwing events are never seen, while the pole vault, only in rare instances, is performed in a really creditable manner. Two years ago a student of the Imperial University in Tokyo is said to have broken the world's record in the pole vault, with a vault of over twelve feet, but the use of a flexible string instead of the standard cross bar, and the vaulter's climbing the pole, unquestionably invalidate this truly remarkable performance.

The work of a few young American missionaries in Tokyo, within the past two years, in introducing Western track and field athletics among the higher school students, is one which has great possibilities

in widely disseminating and popularizing some of our splendid exercises and contests of speed and brawn. In this connection, however, it must be kept in mind that the sports in question are the highly developed product of the athletic instincts of a race differing widely from the Japanese in physical characteristics and measurements, and it is scarcely to be wondered at that they do not find an enthusiastic reception with a people of exceptionally low stature and light weight, who have perfected their own highly developed sports and exercises.

A very significant movement, that bears directly upon this general topic, is that of the National Physical Education Society, whose Training School has been previously mentioned. Organized eighteen years ago in Tokyo, the society did not prosper until several years later, when the attention of His Majesty the Emperor was drawn to it. A large Imperial gift, followed by the patronage of Prince Kanin, who became Honorary President of the Society, assured the success of the movement The first result of Imperial patronage was the Gymnasium and Sports Training School, which began to effectively train gymnasium and athletic instructors for the schools of the Empire. Two gymnasiums were established in Tokyo, one in Osaka and another in the Hokkaido. In 1898 the good work of the society became sufficiently known to the general public for the Imperial Diet to grant an annual subsidy of thirty thousand *yen* for a period of five years. Two years later the Training School was put under the direction of the Educational Department, its course was correlated with that of Government Normal Colleges, and its graduates were granted teaching certificates for all the common and higher schools of the country. Since that time, the school

has greatly flourished and has played an equal part with the Normal Physical Training Course in moulding the physical development of the Empire. In 1901 a Women's Department was opened and the school was moved from its cramped quarters at the foot of Kudan-zaka, Tokyo, to its present commodious site in the suburb of Omori. Since the opening of this school there have been 582 graduates of the regular Normal Course, of whom 47 have been women. At present the number of students in the Normal Course is 273, 25 of whom are women.

This National Society has established branches in Sendai, Hakodate, Tochigi, Gumma, Nagano, Saitama, Osaka, Chiba, Kanagawa, Shizuoka, Aichi, and Kagoshima. As giving an idea of the scope and extent of the society's work, the following figures may be of value. From the Heavy Apparatus Department 434 pupils have been graduated; Archery Department, 57; Rifle Shooting, 242; Fencing, 227; *Jiudo*, 133; Girls' Games, 30; Horseback Riding, 157; Skating, 382; Bicycle Riding, 39; Military Tactics, 955; Gymnasium Methods, 1620; Swimming, 2134. The number of ordinary members enrolled at present is 54,198, in addition to which there are 1352 honorary and 9679 special members. From these figures one must conclude that the movement has reached truly national proportions and must be to a considerable extent influencing the physical life and habits of the country.

Outside of the Tokyo Training School, the society pays comparatively small attention to gymnastics, the interest of its members being largely absorbed in the national games and sports, which may be seen here practiced in their perfection. Besides the regular branches of this National Society, a large number of organizations similar in purpose

may be found throughout the country. These frequently bear the same name and are not only organized upon the model of the parent society, but are attempting to duplicate its work in all but its Normal activities.

A very recent development in Physical Training, of a most modern and scientific kind, is that which has been organized in the Women's University in Tokyo, under the direction of Mr. Hyozo Omori, a graduate of the Physical Training School of Springfield, Mass., U.S.A. Mr. Omori has been secured by this university to lecture upon the Philosophy and History of Physical Exercise and Anthropometry, subjects as yet practically undeveloped in Japan. His lectures upon Hygiene are supplemented by practical advice relating to home exercise, habits of eating, clothing and sleeping. His work in the as yet untouched field of Anthropometry, has extended to some of the public schools and is meeting with a most favorable response as well as revealing a great need of just such scientific supervision of exercise. In the line of practical gymnastics, Mr. Omori is closely following the general system of the American Young Men's Christian Association, as exemplified at the Springfield Training School. This is applied, of course, with necessary adaptations to conditions. Marching, fancy steps, calisthenics, games and basket ball are all being used in his work with much success. This American system, as introduced by Mr. Omori, has already passed the experimental stage in this university and has been seriously introduced into the full curriculum of the institution, from which it should have a far reaching and beneficial influence upon the whole field of gymnastic training in Japan.

The Young Men's Christian Associations of the

country form a field in which one might naturally expect to find leadership and success in Physical Culture. As yet such is not the case, nor does the immediate future give promise of the Japanese associations doing a large physical work. The only indoor gymnasium among the associations is that of Nagasaki, which was equipped with a somewhat scanty outfit of American apparatus some two years ago. The foreign secretary has made various attempts at organizing systematic class work, but so far without conspicuous success. The game of basket ball is being used in this gymnasium with good results, while a class for professional men, meeting three afternoons each week, is receiving a slight response.

With trained Japanese leadership and certain adaptations to national tastes in exercise, the modern gymnasium should be made a source of great physical benefit to the large class of office clerks and professional men who have almost no opportunity at present for wholesome exercise in the cities.

Foreign gymnastic apparatus is undoubtedly too expensive to be widely introduced into Japan. Some of it, like the punching bag, is obviously too specialized and in the service of the Western art of boxing to allow of its receiving wide favor. The main pieces of body building apparatus, however, are of simple construction and are capable of being built in Japan at one half the cost of importation, and, with slight adaptations to national characteristics, can be made to perform a great service to the life of the nation. Here is a wide field awaiting the man who can accurately estimate national needs and successfully meet them, and who in addition possesses the patience and faith of the reformer and and the courage of the pioneer. J. M. Davis.

CHAPTER VI.

REMINISCENCES OF EARLY DAYS IN JAPAN.*

On a beautiful morning, the 6th of October, 1869, seated on silk cushions, with flowers and books, good-bye presents in the pockets of the *honkago*, I began my first long journey in this picturesque country. There were no *basha* or *jinrikisha* in those days. Dr. S. R. Brown was to take charge of a Middle School in Niigata; and, as his wife and I were the first foreign women to cross this country, it was quite an important event. A mounted guard accompanied us to Itabashi, where, with much ceremony, we were given into the care of nine Samurai, each wearing two swords and a shining lacquered hat, or half bonnet, fastened around the chin. Our long train was gay with government banners. An immense *nagamochi*, or big box, contained our trunks; this and *ikenie* for strapping on pack-saddles and *ryogake* and various other strange packages of luggage were borne by coolies. There was much talking but no haste. The *saki-barai* was most amusing, as he preceded our train, constantly calling to every passer by, "*Shita ni irō, shita ni irō!*" (Get down, get down!). No one hesitated for one moment. The farmer on his pack-saddle dismounted and squatted by his horse, taken well to the side of the road, while we passed. In those days only Samurai were allowed to ride on saddles other than pack-saddles. Near the towns the roads were neatly swept and little piles of earth arranged on either side. The route for several days lay through what seemed to

* By the first single lady missionary in Japan.—*Ed.*

me gardens, so ca efully was every inch of gronnd cultivated. At the gateways of the towns, officials in winged robes were squatting on either side of the road, and, after bowing their heads to the ground, arose and preceded us to our resting place. This extreme ceremony was at first very trying, it seemed so much like worship.

At the *honjin* (inn) there was no privacy ; eyes were always upon us, though the doors were shut ; a row of holes would soon appear in the paper with an eye at each hole, or the door would be moved a little to the side and a row of eyes would appear from the top to the bottom.

When we approached Shinshū, Miyōgi San appeared with its needles pointing heavenward and the mighty smoker, Asama, in solemn grandeur seated among the clouds.

We stopped one day for lunch at the town of Annaka, Joseph Niijima's birthplace. While there, a photograph was brought to us, which proved to be that of Amherst College, where Niijima then was. His brother had brought the photograph as an introduction, Niijima's family having already become reconciled to him. A little later his grandfather, a venerable old man with snow-white hair and dressed in soft gray silk and white socks, came to see us ; and, when he was told that I knew his grandson and that he had taken tea at my father's house the day before I left home, he was quite overcome and the tears streamed down his cheeks. The father was absent from home, but, a messenger being dispatched for him, he hurried after us, overtaking us just as we were leaving the avenue of cryptomeria trees beyond the town, the perspiration pouring down his face and mingling with tears of joy as he heard about his son.

A night was spent at Sakamoto, at the eastern foot of the Usui Toge, the usual route then being through that town. The following day was consumed in crossing the pass; the road being only a wild zigzag mountain path, so that many times we preferred walking rather than being borne by the coolies. As the sun was setting, Hanare San and the whole panorama around Karuizawa came into view, and we spent the night at the *honjin* in the village, where the Daimyō trains were always entertained.

When we were at Zenkōji, it was thronged with people, some of whom had come 25 miles to see a foreign woman. To gratify their curiosity, we were asked in the morning to walk out of the town, which was a trying ordeal, for the streets were full of people squatting on the ground in absolute silence with their eyes riveted upon us while we passed.

Continuing our journey, we reached the west coast at Naoetsu, from which place we followed the shore, sometimes the surf catching the feet of the coolies, who wore little pieces of board on their feet fastened very loosely, so that the sand could wash in and out. Women were usually used for bearers on that coast; these, however, Dr. Brown emphatically refused.

Sunday morning, October 24, seventeen days from our leaving Tokyo, we reached Niigata. Soon afterwards we began the study of Japanese, but no teacher was to be found. The edict against the "Evil Christian Religion" was in force; however, with the help of Dr. Hepburn's dictionary and a girl who wished to learn English, work was begun.

Visitors came in crowds to see a foreign woman, so that we were compelled to lock the gate till 12 o'clock in order to study. In the afternoon, the

gates were thrown open and the show began. Hesitatingly the Japanese words learned in the morning were used as the only means of communication with visitors; so the days went by.

A *metsuke*, government spy, was placed over us and was our daily visitor, and through him alone we held intercourse with the tradespeople about us. We also had a night watchman, who slept the greater portion of the night peacefully in the kitchen. When he awoke, he lighted his lantern and walked around the house, clapping his sticks. Several young Samurai lived in rooms adjoining the kitchen and attended us whenever we went out.

One night a robber came and tried the *amado*. Dr. Brown, hearing him, left the night-watchman asleep and quietly aroused the young Samurai, who ran out and seeing the robber fired a pistol, but fortunately missed him. They seized him and bound him to a tree in a most cruel manner, kicked him with their clogs, and would no doubt have killed him, had not Dr. Brown interfered, so free was the hand of the Samurai, and so little was thought of human life! The robber was wearing a pair of boots that had been lost a week before. Our *metsuke* was sent for, who assured us that, if the thief were given to the authorities, he would be beheaded, which was too dreadful to be thought of, so with a promise from his brother that he should never appear on the place again, he was dismissed.

Although our foreign community was small, consisting of only seventeen persons, of six nationalities, yet we were not without our sociabilities. On December 17th we were invited to dine with the *Kuge*, the nominal governor; the other guests being the highest Japanese officials and the various acting consuls. Being promised that we should meet the

Kuge's wife, we accepted the invitation; however, on arriving at the house, the *okusama* was said to be ill. The Kuge was in his beautiful native costume of stiff brocade, wearing upon his head the black, bowed head-dress of his rank.

On Christmas Mrs. Brown gave a dinner, inviting the Kuge and the vice-governor, with the English, Dutch, and Prussian consuls. It was quite homelike and the guests seemed to enjoy it. The social climax was reached when on New Year's Eve the English and Dutch consuls, who lived together in an old temple, invited the whole foreign community to dine with them. Thirteen were present, all of whom speaking English seemed as one family, excepting a Frenchman. The various flags were beautifully draped to form a ceiling and abundant evergreens ornamented the walls. The dinner was of many courses and many speeches, continuing till the new year was ushered in by a cannon fired outside in the grounds.

The official new year holidays continued for a month, and visiting and conviviality were the order of the day and night among the Japanese; to have a good time it was necessary to get drunk, and no one thought it amiss. Many of the officials called some time during the month, generally in a semi-intoxicated condition; and really some of the young men seemed to have aged five years in that one month of dissipation.

Near the end of June, we took a walking trip to Shibata, accepting an invitation from a country gentleman to spend a few days at his place. Everything was new to me, so that I enjoyed it exceedingly. I seemed to be living in the days of Abraham. Families of servants lived about the place and had continued to do so for nine genera-

tions. The master, with his kindly paternal face and manner, when seated by the great open fireplace in the center of the leaving room, was like a patriarch returned to earth, especially when the servants, one after another, bowing their heads to the floor, brought a message or simply bade their master good-night.

The books used in the Japanese schools at that time were the ordinary American school books and casual references were frequently made in them to God and Christianity. The pupils being lively boys frequently asked Dr. Brown what these meant; to which he replied that he could not teach them in school hours, but, if they would come to his house on Sundays, he would gladly open a Bible class. This was for a time well attended and there was no open opposition, but at the beginning of July Dr. Brown was informed that they found it difficult to pay his salary and that the general government wished him to return to Yokohama where he would be given another post. This promise was fulfilled and he was continued in their service for five years. Among his pupils were numbered many of the shining lights of to-day: Keiroku Tsudzuki, Saburo Shimada, Bishop Honda, Dr. Fujisawa, President Ibuka, Masahisa Uemura, and others.

Mr. Shigetō Maki, now a prominent teacher of English at Matsumoto, was one of the young Samurai in our house at Niigata and begged Dr. Brown, as he was leaving, to take him with him. Dr. Brown, who had a very warm, large heart, could not refuse him, and so Mr. Maki left Niigata and Old Japan with us for Tōkyō and New Japan. He wore very short *hakama* and a beautiful pale blue gauze *haori* for travelling and the Samurai regulation two swords; the long one was very long

and worn with a pride which was well expressed when he told Dr. Brown that he would part with his last garment rather than with that sword. Afterward, when he came to understand the meaning of an education in New Japan, he presented his sword to Dr. Brown as a thank-offering for what he had done for him.

Dr. Brown being given a choice in the return route to Tōkyō, it was decided that we take a nothern road by Mikuni Pass, which was more mountainous and still more interesting. I can not recall the name of a village where we stopped to see an old woman boiling her tea-kettle over natural gas, which she gathered through a bamboo tube with a metal end attached. I remember there was something of a little pond with crude kerosene floating on the water. We crossed a river which was in flood, where each of us was borne on a platform above the heads of the coolies. It was rather an alarming experience, but I had great faith in the coolies.

Being settled in our home in Yokohama, in September, I began regular study and also commenced teaching three hours a day. My first pupils, two girls and one boy, had already learned the A.B.C. My teacher had a daughter, whom he had sent into the interior, saying she was a fool and would learn nothing. But during the two years that he was my teacher I discovered who was the fool, since he spent the money he earned in the day-time drinking *sake* at night, while his daughter was a bright, energetic pupil. At the close of the first year the class included six girls and about the same number of boys; the latter I passed over to a newly arrived missionary, devoting my time entirely to the girls. During the second year, 1872, the

class increased to 22 members, and through the kindness of the Japanese governor of Yokohama, whose wife was one of my pupils, my class was removed to Ise Yama, the official part of the town. The governor assisted me in many ways so that the school was no expense to the mission. Among other things, he presented me with a closed *jinrikisha*, remarking that the distance was too great for walking, and he would do himself the pleasure of giving me a conveyance.

With one exception none of the pupils had shown any love for Christ or His Word, although they heard the Gospel, every day during the two years I had been teaching. Each one read a verse in an English Gospel and in explanation I read the same from a manuscript copy in Japanese (there were no printed Gospels at that time), all joining in the Lord's Prayer in Japanese. They sang the Sunday-school hymns in English and enjoyed them because they were new, but they seemed not to have the Spirit in their hearts.

In the autumn of 1872, Hisa, the daughter of the much esteemed pastor Okuno, asked for baptism. She was quite accomplished in Japanese, writing a beautiful hand, drawing and painting from natural objects, and playing a musical instrument. In her Christian life she was modest, consistent, and earnest. She was for some years connected with the school as pupil and teacher and then became the wife of Mr. Inagaki, for many years pastor of the Kaigan Church in Yokohama.

In the spring of 1874 the light of the Holy Spirit again pierced the darkness and Kō Okada asked for baptism. Like Hisa, she showed such earnest love and faith with so clear an understanding of the step she was about to take, that she was joyfully

received into the church. Of the trial of her faith and victory through the Spirit I must tell you. Remembering in what subservience to man the women of Japan had been educated, and considering how youthful and inexperienced was this sweet Christian girl, her patience and fortitude were wonderful. Serenely and undauntedly she braved persecution, joyfully bearing all suffering which came to her because she held fast to the faith.

In August following her baptism, Kō came to me for advice. Her father, who was of the military class in feudal days, had become poor. Kō worked for her board in a foreigner's family and came regularly to school. One day, shortly before she came to ask my counsel, a wealthy Japanese lady, who knew Kō well, invited her father and herself to visit her. Wonderingly they accepted the invitation. The lady informed them that a Japanese gentleman, who had been heir to a large daimiate in feudal times and who was now an officer in high position in the government, wished Kō for his wife; he had met her at the lady's house, although Kō did not remember him. The father heard the offer with pride and hesitatingly replied, with many thanks, that, although so desirable, it was impossible to accept it, for he was too poor to give Kō an outfit suitable for such a position. The lady replied that she would attend to that. As everything seemed to be arranged, they turned to Kō, expecting to see her overwhelmed with delight, the lady saying, "But there is one thing, Kō, you must give up this Christian religion and let us hear no more about it." Kō did not seem so pleased as they had expected, at the opportunity of changing her poverty for wealth, luxury, and high position, and astonished them by quietly and modestly saying that she did

not wish to be married. They could hardly believe their ears, and partly in indignation and partly in astonishment said that they would give her a week to think about it.

When the father reached home, the assembled family heard of the offered fortune and wondered more and more why Kō did not eagerly accept. Her father and brother said : "Now tell us the true reason, and, if it is a good one, we will respect your wishes." Kō said, "Because I can not give up my religion." "But," they replied, "you can say you will give up and secretly cherish it." Next they appealed to her love for her family, saying how much she could do for them with her wealth. When they saw it was in vain, they said she did not care for her parents, that she was crazy and they would build a prison and put her into it, take all her books away and burn them, and disown her as a member of the family. Her young sister was immediately taken from our school and the family continued to persecute Kō; although her mother partially relented, so that she often visited her home when her father and brother were absent. About the middle of the following winter she asked me to go with her to visit her younger sister, who was very ill and she feared would die. I had not seen the sister since she left the school, but, upon Kō's assuring me that the family would be willing to see me, I accompanied her to her home. We were kindly received and they accepted an offer to send a foreign physician. She was very ill with fever and the doctor thought her recovery impossible. The family were so subdued by their affliction that they were quite willing to listen to prayer and religious teaching every day. The sister soon began slowly to recover, as I believe wholly in

answer to earnest prayer, for every other circumstance was adverse to her restoration. The family frankly confessed that they thought so also and entirely ceased to persecute Kō.

The summer and autumn of 1874 were very trying times. Our Mission Board was unable to furnish sufficient funds to purchase a desirable lot of ground and put up a suitable building for a boarding school, and I had used all my powers to procure a gift or lease of land from the government of this country, in order to relieve the Board from all expense, except the building. Although the Governor and our Consul General did what they could to help me, yet, as everything must be referred to the general government at Tōkyō, we were a long time in obtaining the lease, and many times I was ready to give up my school in despair. A successful day-school seemed impossible, pupils coming and going, as their families were removed from place to place; this was not the kind of school I desired. In November, however, we obtained the lease of the land where Ferris Seminary now stands, also the money from America for the building.

Our boarding school was opened June 1st, 1875, by a dedicatory Japanese service. At the end of July we closed for a six weeks' holiday and began the school again in September with 19 pupils. During the next year, 1876, our numbers steadily increased, so that we closed with 34 pupils, 30 of whom were boarders, and the blessing of our Heavenly Father seemed abiding in our household all through the year, and Ferris Seminary was established on a solid foundation.

MARY EDDY MILLER.

CHAPTER VII.

THE PROGRESS OF CHRISTIANITY IN JAPAN DURING FIFTY YEARS.

The official instructions given by the United States Government to Hon. Townsend Harris, who negotiated the first of the treaties by which foreigners were permitted to reside in Japan, contained the following remark: "The intolerance of the Japanese in regard to the Christian religion forbids us to hope that they would consent to any stipulation by which missionaries would be allowed to enter that empire, or Christian worship according to the form of any sect would be permitted." The treaty as ratified provided that "Americans in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship." This gave no permission for teaching Christianity to the Japanese, and it is said that endeavors made by foreign ambassadors for obtaining such concessions were persistently resisted. Donker Curtius, the Dutch envoy, told Dr. S. Wells Williams that the Japanese officials said they were ready to allow foreigners all trading privileges if a way could be found to keep opium and Christianity out of the country. Nevertheless, it was the belief of those interested in the spread of the Gospel that, if missionaries availed themselves of the liberty to reside in Japan, they would in time find it possible to teach their religion. The American treaty was to come into effect July 4, 1859; but several months before that date, Dr. S. Wells Williams, Rev. E. W. Syle, and Chaplain Wood, U.S.N., met in Nagasaki and agreed to write to the Episcopal, Dutch Reformed, and Pres-

byterian mission boards urging them to send missionaries to Japan. The response was so prompt that by November, 1859, all three boards had their representatives on the ground. In fact, the first to arrive, Rev. John Liggins of the American Episcopal Church, was in Japan, when he received his appointment, having landed May 2, 1859, in Nagasaki, whither he had come from China for his health.

In many respects the existing conditions were unfavorable. The practice of trampling on the cross had indeed been prohibited by the Government, but the hatred of Christianity that the act symbolized was still strong. The edicts against the "evil sect" were still in force, and if a Japanese should become a Christian, he would be in danger of capital punishment. Yet there were some things calculated to inspire hope. Though Mr. Syle was known to be a clergyman, he was urged by the Vice-Governor of Nagasaki to remain in that city as a teacher of English. Chaplain Wood had for some time a class of young men belonging to the Governor's staff; and the occurrence in their books of such words as "church," "pulpit," and "organ" led to their asking one question after another, until, as he says, "Christianity in all its doctrines was expounded *at their own request.*" Books on scientific subjects prepared by missionaries in China were being imported and in some cases re-published by the Japanese, and these had at least a theistic tinge. It was one of these books that at just about that time was being read by Joseph Neesima, until, as he afterwards wrote, "I was wondered so much as my brain would melted out from my head." The ability of educated Japanese to read Chinese made existing translations of the Scriptures available for their instruction. Perhaps Wakasa had by this

time obtained from Shanghai the Chinese Bible that the finding of the Dutch Testament floating on the waves had excited his desire to read. What the Roman Church hoped for, but did not yet know, was that there were thousands of persons who retained many of the prayers, ceremonies, and beliefs that had been handed down generation after generation from the Christians of two centuries before.

The early years of the missionaries were largely occupied with study of the language, distributing Christian literature, healing the sick, and teaching Western languages. They were surrounded by spies, and at times were in danger of assassination. In 1865 the Roman Catholic Christians were discovered, and soon the existence of some fifty thousand was known, though for a long time more than half of these refused to enter into relations with French priests. In comparing the results of the Roman Catholic missions with those attained by others, it must be remembered that the former had a large number of adherents almost from the beginning, but on the other hand that the prejudices of the past worked more strongly to their disadvantage. The first baptism of a Protestant was in 1864, and up to the spring of 1872 was followed by only nine others. The first Greek Christians were baptized in 1866.

The revolution that led to the restoration of power to the Mikado was accompanied by efforts for the revival of Shintoism, and it was largely for this reason that there was then an outbreak of official opposition to Christianity. The old edicts against it were renewed, and the persecution of the Roman Catholics, which had begun soon after their discovery, became virulent. In 1868 three thousand of them were sent into exile. To the protests made

by representatives of the Treaty Powers, the answer given by Prince Iwakura was, that, if Christianity were permitted, the Government, being based on the Shinto religion, could not continue. In 1871 the teacher of a Protestant missionary was arrested, together with his wife, because, although not baptized, he was suspected of being, as he probably was, a Christian. He died in prison. Other Protestant and Greek converts were imprisoned.

In 1873 the removal of the edicts against Christianity showed that the Government, though not venturing to arouse opposition by their repeal, was ready to let them fall into innocuous desuetude. Even a year before this, the first Protestant church had been organized, and now the change in the policy of the Government encouraged the more open proclamation of the Gospel. The Roman Catholic exiles were returned to their homes. The French mission in 1873 was re-enforced by the coming of eleven new priests, and the number of Protestant missionaries was doubled in the same year. Christian schools, of which a few had been opened in a quiet way, entered on an era of growing prosperity. Through the next fifteen years the reports of the Protestant missions told of a rising tide of influence as shown in the increasing numbers of baptisms, of churches organized, of church buildings erected, of books sold, of invitations to open work in new cities, and of students seeking admission to the schools. The word *rebaiburu* (revival) gained a place in the language because of the religious awakening that quickened the zeal of believers and added to their number. So rapid was the advance made at this time that many persons expressed the belief that by the end of the nineteenth century Japan would be known as a Christian nation. The

Greek Church, under the skilful leadership of Père (now Archbishop) Nicolai was also meeting with great success, especially in north-eastern Honshiu. The Roman Catholic missionaries were largely occupied with the task of training the descendants of the ancient Christians and in trying to win the confidence of those among them who still looked with suspicion on the foreign priests and on the Christians of other villages than their own.

It must not be supposed that all of this advance was made without encountering opposition. Christian converts were often persecuted by relatives, or were cut off from social and business relations with their neighbors. There were some instances of personal violence, and many more in which threats of such violence were made. Buddhist priests preached vigorously against the acceptance of a foreign religion, and had their parishioners sign pledges not to attend Christian meetings. Though the Central Government became increasingly favorable to Christianity, local officials sometimes refused permission to hold meetings, or ordered subordinates and school-teachers not to have any connection with the new religion. Some Americans and Europeans, notably certain professors in the Imperial University, delivered public lectures or helped to prepare books against Christianity.

In the last part of this period Christianity experienced both the advantages and the disadvantages of popularity. This arose in part from a recognition of the close connection that Christianity has with that Western civilization whose fruits were greatly desired by progressive Japanese. The large additions to the churches included many that should not have entered them; though it is hard to see how the distinction between real and counterfeit

could then have been made. Newspapers spoke in favor of Christianity. Mr. Fukuzawa, who a short time before had written strongly against it, now urged that it should be nominally adopted, so that Japan might gain a place among the leading nations. He proposed that baptism should be "gradually introduced among the upper and middle classes," and thought that, if one per cent of the people became professed believers, the title of "Christian country" could be assumed. There is good reason to believe that at about this time there was real danger that Christianity would be declared the national religion.

Although its limits cannot be sharply defined, the period of reaction following that of popularity may be considered as extending from 1889 to the end of the century. The failure of attempts to secure revision of the treaties with foreign nations joined with other untoward events to lower the esteem in which Western civilization had been held; and so what had formerly commended Christianity to many minds caused now a prejudice against it. Converts had lost much of their early fervor. Whereas all of them had once been earnest in telling others about their new faith, the duty of propagating the Gospel was left largely to the ministry. The interest of Protestant leaders was being drawn to theological speculations. Whatever of truth or error there may have been in doctrines that were discussed, the shaking of old beliefs proved chilling to the faith. Some who had been prominent pastors withdrew from the ministry. Many members of the churches, while understanding little of the questions under discussion, were stunned by the defection of their pastors or by being told that much of what they had formerly been taught was false.

An exaggerated nationalism led to a call for a Japonicised Christianity; and while it is to be expected that Christianity in different lands will naturally develop in different ways, this is far different from an artificial stimulation of variations for the sake of avoiding resemblance to what has been developed elsewhere. Church-members fell away, it was hard to attract new hearers, the number of pupils in Christian schools was greatly lessened, and there were many cases of friction between missionaries and Japanese workers.

Yet even this period was one of growth. The number of additions to the churches exceeded that of defections, work was begun in new centers, and the sifting out of unworthy members from the churches was an advantage. The Constitution of 1889 guaranteed freedom of religious belief; and though there were cases where there was believed to be official violation of this provision, the Christians were now able to present strong appeals against such injustice. This period was also marked by a great increase in the philanthropic efforts of Protestant Christians, efforts that had barely made a beginning in that which preceded.

The opening of the twentieth century marked the the beginning of a new period; but, as it is the one in which we are still living, it is not easy to tell what in the future will be regarded as its chief characteristics. There seems to be shown in the words and writings of the Roman Catholic missionaries a somewhat pessimistic view of the immediate prospects of their church; but they are putting much strength into educational enterprises, and are trying to stir up in America such an interest in their work as will help to offset the pecuniary difficulties arising from conditions in France. The

Greek Church also suffers from the falling off in contributions from Russia, so that the number of evangelists has been diminished. The Protestant churches seem to be slowly returning to their former state of prosperity, and in some respects to be far ahead of what they were twenty years ago. There has been a great advance in self-support, in the production of literature, and in general influence. If the question were asked of intelligent Japanese, "Who are the leaders and are expected by others to be the leaders and most earnest workers in philanthropic movements and in efforts for social reform?"; the reply must be "the Christians." The Japan Year Book for 1908-9 (p. 303) says: "It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged, in popular estimate, to keep aloof from matters of this kind." A few years ago the chief argument against Christianity was that its followers could not be loyal to the Emperor. In 1905 His Imperial Majesty presented to the Young Men's Christian Association ten thousand *yen* for its work in the army, and at about the same time he gave large sums to three well known Christian charitable institutions. Persons using the old argument would come very near to reproving the acts of the one whom they profess to honor.

It would now be hard to find a village where there are not persons who know something about Christianity. They read about it in the newspapers, they have bought books from colporters, they received kindness in the Y.M.C.A. tents at the time of

the war, as wounded soldiers they were visited in the hospitals, when on a steamer or railroad train they have had conversations with fellow-travelers who were Christians. Under these conditions, have we not reason for hoping that the feeble sparks of knowledge will be sought for by the increased evangelistic earnestness of the churches and breathed upon by the Holy Spirit, until there is kindled in the hearts of multitudes the flame of living faith? Then will the present period be remembered as that in which Japan was won for Christ. Even now, though Buddhism is in many respects more powerful, it is probably not too much to say that as a *religious* force Christianity is more influential in Japan than is any other system. Fifty years have indeed seen great progress.

OTIS CARY.

CHAPTER VIII.

ATTITUDE OF THE JAPANESE PEOPLE TOWARDS CHRISTIANITY.

The half century of Christian work in Japan has been by no means a peaceful one. In the period of persecution, from the advent of the first Protestant missionaries till the withdrawal of the government tablets prohibiting "the evil religion," Christianity was in the eyes of the government an object of hatred; in the period of silent admission extending from the above withdrawal till the promulgation of the Imperial constitution by which freedom of religious faith was granted, it was simply left unnoticed but never welcomed; in the present period of public admission, the attitude of the government towards Christianity is not at all settled. At one time it may be favorable and at another time quite unfavorable; it changes as change the opinions of the officials in power.

The public sentiment regarding it has also undergone many changes. In the beginning the people treated it with mixed feelings of disgust and superstitious dread. Remembering the incidents of 300 years ago, they were much afraid of its influence. But when Western civilization began to be introduced, in the early years of the Meiji Era, Christianity naturally came with it. The public sentiment suddenly changed. In the minds of many these two were inseparable from each other. It was considered impossible or at least unwise to take one and refuse the other. The number of Christians gradually increased. But many of them were not truly converted; they rather welcomed Christianity, because it came from Europe and

America, not because they were convinced of its truth. Consequently, with the change of public feeling their faith soon began to cool. A reaction arose. The cessation of the Western fever and the revival of the conservative spirit checked the progress of Christianity. In the minds of some, the national idea of Japan and the spirit of Christianity could not be reconciled. Christians were regarded by them as unpatriotic or unfaithful to their country: they were thought to be advocating a republican form of government, or even extreme socialism. These false acusations were, however, gradually corrected when faithful statesmen, patriotic soldiers, and honest business men appeared in public life from among Christians.

Another form of persecution soon arose for the Christians, and this time it came from narrow-minded educationists. Their theory was that education should be entirely independent of religion. It was carried so far that even private schools were forbidden to give religious instruction if they wished to receive the same rank and privileges as government institutions. This new phase of opposition gave the people an impression that Christianity is a harmful thing in schools. In some quarters, teachers were dismissed and Christian pupils were obliged to leave schools.

However strong this opposition appeared for a time to be, it was after all spasmodic. Christian teachers began to be welcomed because they were honest and faithful.

Young Men's Christian Associations were formed even in public schools. Christian teachers and pastors are to-day very often asked to give lectures before the students of government schools, and in their halls.

Two years ago a Japanese Ingersoll, the aged Dr. Hiroyuki Kono, honorary professor of the Imperial University, wrote a small book on "Japanese National Polity and Christianity," in which he bitterly ridiculed all religions, especially Christianity. In reply to criticisms made on his book, he wrote another, entitled "The Superstitious Cosmology," in which he says the following two problems are still left unsolved:

1. If God is omniscient, omnipotent, and endowed with perfect love, why is man allowed to do so merciless an act as to live on animals and plants, the same organic beings as man?

2. If one country wages an unjust war against another, should not Christian citizens of the former refuse to go into the war on the ground that the spirit of universal brotherhood is weightier than the national spirit or take the side of the former as though the duty to one's nation is greater than all others?

Dr. Kono is an old gentlemen, old in his age and old in his theory. These criticisms are as old as the history of Protestantism in Japan, and have already been solved by Christian common sense and Christian consciousness, as the history of the past shows.

With the exception of such antagonists as Dr. Kono and a few others, the attitude of the people towards Christianity to-day is generally friendly and sympathetic, and their pro-Christian sentiments are variously expressed. Some say that all religions are useful for the well-being of the people. Christianity is a religion and therefore it is useful. They do not recognize any essential difference between Christianity and other religions. They approve it simply because it is one of the religions, not because it is Christianity.

There are others who still favor Christianity from the political point of view. They know that Christianity is the religion of Western nations with whom Japan in late years has come in close contact. Europeans judge men from the standpoint of their religious belief. In order to enjoy intercourse and friendship with the Western countries, we must take their religion and stand on the same moral and religious ground.

Still others say that Christians make good officials and faithful servants; that, when considered from this utilitarian point of view, Christianity is a good thing to be introduced. There are many instances of men being employed in offices and given responsible work because they are Christians and can be depended upon. Some find in Christianity a wonderful power to strengthen the weak and console the down-hearted. The young have escaped from the grasp of temptation by it, and the old have been given new hope. Men who look upon Christianity thus wish to have their children taught in Sunday-schools and their wives go to church, but they themselves feel no necessity of relying upon Christianity. They may justly be called Christian "friends," but not Christians.

To some, Christianity is something more than a form of thought or a system of ethics or a thing to be looked upon as beautiful, beneficial or didactic. It is to them a life that brings about a change of heart. It is the power of God unto salvation; it is something that must be made one's own before it can be given to others. They are Christians in the real sense of the term.

The attitude of the Japanese people towards Christianity may roughly be classified as follows:

1. Anti-Christian: Those who are opposed to Christianity either from the nationalistic point of view or from the scientific standpoint or simply from prejudice and bigotry.

2. Non-Christian: Those who are indifferent to Christianity, being neither friendly nor hostile to it.

3. Pseudo-Christian: Those who are in sympathy with Christian work and willing to help whatever is undertaken in its name, who believe in the ethical side of it, and try to live up to it. They are often taken for Christians and in some cases they declare themselves to be Christians. They believe in ethical Christianity but know nothing of spiritual Christianity.

4. Christian: Those who believe in God, Christianity and Christ as man and God, the real and only saviour of the world, and live according to their belief.

The name "Christian" is variously redered into Japanese, by such terms as *Kirisuto-kyo Shinja*, *Kirisuto Shinja*, or *Kirisuto-sha*.

The first name means the believer in Christianity; the name can be equally applied to what I call "the Pseudo-Christian." The second means the believer in Christ. This again does not convey fully the true sense of the word, for even the devils believe and tremble. The third term is now beginning to be used in Japanese literature, but not, as yet, in the spoken language. This seems to be the best rendering of the term, for it means the man of Christ or the Christ-like man.

Whatever attitude the government takes and whatever opinions the people in general hold concerning Christianity, they are only in reference to Christianity in name and form. The ideas and principles of Christianity were early introduced and

are now applied in Japan both to the national and the individual life.

In the policy followed in recent years by the government in matters of diplomacy and politics, in times both of war and peace, the spirit of Christianity can be recognized. Old fashioned Japan is apparently indifferent towards Christianity, if not opposed to it, but in fact she is reaping its fruits. As far as diplomacy and politics are concerned, Japan may rightly be called an anomalous Christian, or an unbaptized Christian, country. This transformation has been wrought through Christianity but under the names of modern civilization. In adopting Western civilization, Japan is really adopting Christian principles and ideals. Foreign missionaries brought us the Gospel directly; Western civilization propagated Christian principles indirectly. This indirect influence has spread wide its branches over all the land; this direct influence has sunk deep its roots into the nation's heart. The life-giving and life-sustaining sap will flow from the roots into the branches, vivifying and strengthening them. There will then be nothing anomalous: Japan will be Christian.

Let us state it concretely. (1) The guarantee by the Japanese constitution of the freedom of faith is the most Christian principle that can be adopted by the state. The declaration of such freedom is far more Christian in principle than to make Christianity the state religion. To force a religion by the power of the state is as bad as to prohibit and prevent it. In Japan, Christianity can act freely and can grow freely, a free church in a free state!

(2) The Japan of to-day better understands the true meaning of Christianity. In former times love and affection were found among relations, friends and families, but not outside of them. People look-

ed upon society around them as an enemy. Still more did they have this attitude towards foreigners. The old proverb that every one you meet is a thief well illustrates the attitude of the old Japanese towards one another.

To love your neighbor is the spirit of these latter days. The relief work in time of famine, earthquake, and other disasters; the rescue work for ex-prisoners and fallen women; the caring for defectives and delinquents; the activities of the Red Cross Society in war; the consideration shown to the Russian prisoners in the late war and such things are all the embodiment of Christ's teachings, "Love your neighbor," "Love your enemies."

(3) The value of the individual life is another expression of the Christian spirit through Western civilization. Formerly suicide was considered to be an honorable act; now it is regarded as a sin. The state law then encouraged it; the state law now forbids it. If Japan was not in touch with Christian civilization, it would still be to the Japanese an honorable method of ending one's life.

(4) Japanese have begun to admit the equality of all men. Before the present era, the people of the Eta class were looked down upon as being beyond the pale of decency, as beneath the lowest class of society. But now they are allowed to rank among the common people. They are not distinguishable from others in outward appearance, and in point of knowledge they show no inferiority.

The distinction between the *Heimin* (Common people) and the *Shizoku* (Gentry) nominally exists, but in reality there is none. Between nobility and common people there still exists a certain feeling of distinction; but it is not much greater than that found in certain European countries.

(5) The ideas of the worth and place of woman have been changed. "Women and children are creatures unteachable," says an old Japanese proverb. Now to women are given the same privileges and respect which they enjoy in Christendom. Most of our organized charities are in their hands. In institutions of lower and middle grade for the education of women, they make efficient teachers. Both public and private professions are gradually being opened to them. They enjoy greater freedom than their sisters of any other country in the East.

(6) The idea of justice has also been changed. The old idea was an eye for an eye, and a tooth for a tooth. Vengeance was considered quite moral. In order to attain this object, all sorts of means were resorted to. In the stories of old morality, revenge forms the central topic. Now the idea is changed. Not only does the law forbid it, but people have begun to see the folly of it.

Western civilization has brought to Japan the ethical fruit of Christianity while the Christian propagandists have given us the seed and the stem. The time will come when the people will realize the fact that there are not two different vines, but one and the same vine, of which our Father is the husbandman. SAKUNOSHIN MOTODA.

We append here the closing paragraphs from an article by Dr. Motoda on "The Future Prospect of Christianity in Japan" in *The International*:—

Hence, we may conblued that the beautiful and harmonious relation of the future Christians with one another in their social intercourse, especially that between men and women, will serve as a model to society at large, and that the Church will give to unbelievers, as well as to believers, a certain

number of ceremonial forms of social intercourse, in harmony with the religious belief and moral sentiments of Christianity. From what has been said thus far, it will easily be understood that all the rites and ceremonies of the Church in future Japan may safely be trusted to the Japanese themselves, and that neither the overstrict rules and practices of the English Church in general, nor the rather loose ones of the American, will be just to the taste of the moderate Japanese.

The mind of the people of Japan is naturally religious rather than philosophical, constructive rather than critical, practical rather than contemplative. Though they themselves may believe to the contrary and be willing to have others believe so too, yet the fact is not to be denied that they are mystic, instinctive, and practical in all their doings and sayings. We do not hesitate, therefore, to conclude that there will appear in future Japan pious and truly religious men in large numbers, but few theologians, and that Japanese Christianity will undoubtedly meet with great success in all its attempts at ameliorating social conditions, but will drop far behind the Germans and some other European nations in the development of theological doctrine.

In a word, Japan will adopt all the institutions conducive to human welfare according to Christian ideas and principles; the bulk of the people will come to believe in the religion of Jesus Christ; and the form of Christianity they will adopt will not lie buried in the jumble of theological theories and formulæ, but will stand prominently as a vital social force, leading the souls of men into the path of righteousness.

SAKUNOSHIN MOTODA.

CHAPTER IX.

THE INFLUENCE OF CHRISTIANITY UPON JAPANESE LITERATURE.

The fall of the Tokugawa Shōgunate, associated with a marked concentration of the attention of the Japanese people upon the Imperial House and a marvelous enlargement of the field of individual liberty, created a new life for the nation. Men's minds were stirred to their depths not less truly and not less strongly than in Europe in the days of the French Revolution.

It was at such a period of storm and stress that Christianity came a second time to Japan. With its gradual spread and increasing influence upon individuals and upon society this paper will not deal, save as that influence reveals itself in the single field of literature. Suffice it to say that within the half-century—just closed—since the new Christian movement began, the Christian population of Japan has risen to a total exceeding that of all Europe at the close of the first century.

Even within the limits indicated, the subject assigned to this essay is too broad for adequate treatment—indeed, so abundant and varied is the literature of the new era and so far-reaching is the influence of Christian thought, that the task of illustrating and describing it is far better suited to the pen of one native to the soil and familiar with the written thought of his countrymen in a truer sense than is possible for one whose knowledge of the language has been gained in mature life. There is, however, much which a foreigner may say that is worthy of the attention of all who are interested in the recent history of Japan.

First of all, should be mentioned the Christian Scriptures and the place they have won in Japanese literature. These first appeared in Japan in Chinese dress and were circulated in considerable numbers from 1859 onwards; but soon efforts were made to secure a vernacular translation. Passing over certain tentative versions published shortly before and after 1870, we come to the translation of the New Testament prepared by the so-called Yokohama Translation Committee, of which the original members were: J. C. Hepburn, M. D., LL. D., Rev. S. R. Brown, D. D., and Rev. D. C. Greene. Rev. R. S. MacClay, D. D., and Rev. Nathan Brown, D. D., were subsequently added to the committee, but the work of translation devolved almost entirely upon the three original members. Dr. Nathan Brown prepared a distinct version of the New Testament for the use of the Baptist churches.

The Yokohama Committee's version was published from time to time as the work proceeded, beginning with the year 1875. The complete New Testament was issued about the middle of the year 1880 and was at once accepted by nearly all Protestant churches.

The translation of the Old Testament was undertaken by Dr. J. C. Hepburn, Rev. Dr. Verbeck, and Rt. Rev. Bishop Fyson, D. D. This translation was finished in the late eighties. In the work of both these Committees the aid of Rev. Messrs. Takayoshi Matsuyama and M. Uemura and Mr. Goro Takahashi was indispensable, and, whatever literary merits the Japanese version possesses, are due to the unflagging zeal of these gentlemen, especially the first named, who served from the beginning to the end of the work.

The circulation of the version thus prepared was for the year 1903, counting only complete Bibles and Testaments, a trifle less than 61,000 copies. If copies of separate portions be included, the total circulation for that year rises to 167,825, while, from the beginning, over two and a half million copies have been distributed.

During recent years, relatively few Bibles and Testaments have been given away and the figures for 1903 may be taken, for the most part, as representing a fairly normal demand. Hence we may conclude that the Bible is even now more widely read in Japan than any other book, unless it be such of the Chinese Classics as have been incorporated into the text-books of the Government Schools. It may well be noted that English Bibles are also sold in large numbers.

Since the influence of Christianity upon Japanese literature has been chiefly exerted through the Scriptures, it is well to see what traces of the interest which this large and persistent circulation shows can be found in the language.

Apart from proper names, however, only a few Indo-European words, whether Christian terms or otherwise, have become naturalised. For the most part, so far as the ideas for which they stand have been accepted, they have been re-clothed in forms in harmony with the genius of the language. Among the few biblical words which have found a welcome is "baptism" or "baputezuma" as the Japanese pronounce it, and such phrases as "He has received a new baptism" or "He needs a new baptism" are not infrequent, even outside of Christian circles. Other words and phrases born of Christianity have in general their analogue in our English phrase, "On the carpet," which, made up of

English words, is none the less of French origin. Such are the Japanese equivalents for "religion," "salvation," "atonement," "devotion," "blessing," etc. It is, of course, not implied that the ideas for which these words stand were foreign to the Japanese mind. Sometimes they merely lacked definiteness, or found expression in words whose connotation was unsuitable, so that it was easier on the whole to create new words than to Christianise the old. These words have in many cases passed into the vocabulary of the nation, being used with hardly less freedom by the opponents of Christianity than by the Christians themselves. On the other hand, many old words have taken on a new meaning. Thus the term *kami*, "spirit," has been adopted as the equivalent of the English words God. At first it was admittedly unsatisfactory and needed to be made definite by prefixing a modifying word or phrase, quite generally the adjective "true;" but gradually *kami* came to be understood in the distinctive Christian sense and gained a connotation befitting its new usage. Much the same may be said of the Japanese terms for "love," "hope," etc. These were at first inadequate, but, through their use by Christian writers and speakers, they have gained a breadth, or it may be a new definiteness, or new associations, which have been recognised and accepted by those of other faiths.

But this is not all; Japanese writers have ever been fond of allusions to the old literature of both China and Japan. These frequent allusions constitute one of the most serious difficulties in the path of the foreign student of the Japanese language. It was natural for Japanese writers, accordingly, to recognise in the Christian Scriptures a rich store house of literary materials. The following examples

picked up at random will illustrate this recognition and testify to an attentive reading of Old Testament history: "The Power of Babel," "Esau's pottage," "Canaan, the land of grapes, which flows with milk and honey," etc.

References to the New Testament are still more frequent. In a recent number of the *Kokumin Shimbun*, one of the most influential of the Tokyo dailies, Russia was referred to as preaching the "gospel of peace." The same newspaper years ago welcomed the promulgation of the new constitution by printing in conspicuous type the doxology of the shepherds: "Glory to God in the highest and on earth peace, good will to men." The phrases "the widow's mite," "a grain of mustard seed," "a house built upon the sand," "the glory of Solomon," "the poor in spirit," etc., are often seen. In a book of reminiscences, Count Okuma uses the phrase, "the gospel of the Kingdom of Heaven."

Longer and more formal quotations are not uncommon. For example, the words of Christ, "Except ye become as little children," like the phrase, "the poor in spirit," gave new and striking expression to a thought introduced to Japan by the Chinese classics and found currency at once. Christ's saying, "Man shall not live by bread alone," was also warmly welcomed and given an honorable place in Japanese literature.

In an interesting passage in "Kuroshio" (The Black Stream), a popular novel by the author of Namiko, a description is given of the mediating policy of Shungaku, the Daimyo of Echizen and a relative of the Shogun. Shungaku's plan was to retain the Shogun as an integral feature of the reformed government, but to constitute him an hereditary prime minister of the Emperor, who should be

made the sovereign in fact as well as in name. This policy, the author, Mr. Tokutomi, declares to be an attempt to store "new wine in old bottles."

It is not too much to say that few of the epigrammatic utterances of Jesus have failed to attract the attention of the writers of Japan; indeed, a Japanese friend of the writer, himself an author of repute, not long since remarked that most of the noted literary men of Japan appeared to write with the Bible at their elbow.

But it is not solely nor chiefly by the transference from the Bible of words and sentences that the influence of Christianity upon Japanese literature is seen. The Christian Church has its representatives in this field who receive respectful attention. Among the first to appear were Mr. and Mrs. Iwamoto, who through their magazine for women, *Jogaku Zasshi*, gained a wide hearing. The early death of Mrs. Iwamoto was widely lamented, for she was a writer of much promise. Others are Inazo Nitobe, Kanzo Uchimura, Danjo Ebina, M. Uemura, Tokio Yokoi, Hiromichi Kozaki, Tsutomu Murata, Kaiseki Matsumura, and Professors Nakashima, Onishi, and Kishimoto. These and many others, for the list is by no means complete, all represent the Christian world-view and are giving wide currency to Christian thought. They have taken an important part in creating the new literature.

Many Buddhist writers and speakers, while still loyal to their faith, exhibit the deep impression which Christianity has made upon them. Two distinguished priests of national reputation, during a recent visit to Shikoku, surprised their Buddhist hearers by their friendly references to Christianity. Careful readers of the Buddhist magazines of the

day testify to the change both in vocabulary and thought within the past few years.

In ethics and philosophy also, the influence of Christianity is noticeable. The teaching of such men as Professors Nakashima and Motora of the Imperial University of Tokyo, the late Professor Onishi of the Imperial University of Kyoto, the late Professor Morita of the Doshisha, President Ibuka of the Meiji Gakuin, and others have done much to modify the opinions of the reading public upon ethical subjects.

In no other field has the influence of Christianity been more marked than in the family. The *patria potestas*, so prominent a characteristic of the old life, has been softened down and the duties of husband and father to wife and child are emphasized as never before. Such current phrases as *ippu ippu* (one husband and one wife), *katei no seiketsu* (purity of the home), *fujin no sonkyo* (respect for women), unquestionably due to Christianity, indicate the extent to which the Confucian doctrine of the family is being modified by new ideals. A prominent teacher of ethics has emphatically declared that even the most conservative of the Confucian writers of modern Japan do not venture to inculcate the doctrines of their fathers, excepting as restricted and tempered to meet the exigences of a life already leavened by Christianity.

In general literature, the same influence is unmistakable. There lies before me, as I write, a volume of essays by a well-known literateur, Dr. Anezaki, written in Japanese, but with the German title "Morgenröthe im Aufgang." The author is not, so far as the public knows, associated with the Christian Movement. The book opens, however, with a quotation from Faraday's "Researches in

Physics," namely: "Yet even in earthly matters, I believe that the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Later chapters are introduced by passages from the Greek New Testament. One is John XVII. 23: "I in them, and Thou in me, that they may be made perfect in one"; another is from the Lord's Prayer and includes the first and last words: "Our Father who art in heaven; for thine is the Kingdom, the power and the glory forever." The whole book is permeated with Christian thought. Undoubtedly this book is unusual, possibly unique, as the production of a non-Christian writer, but the difference is rather one of degree than of kind. There is a multitude of others whose thought is adjusted to the Christian world-view, though their authors may not be Christians in any formal sense,—indeed, some of them are no doubt more or less hostile to organised Christianity.

In the department of poetry also, Christianity has made itself felt, both in the old and in the new, Westernised forms, but we must pass them by; still it is worth while to note in passing that the so-called *Shintaishi*, that is, the "new-form poems," now so popular, had their origin in the Christian hymns. Naturally, the first hymns of the Church of Japan had no literary merit, but they were rich in suggestions to a school of writers who desired fuller scope for the literary expression of the new thoughts which had come to them from the study of the poetry of Europe and America. The old poetry, as is well known, was in its strictly Japanese form limited to thirty-one syllable stanzas and the composition of the stanzas was controlled by an unyielding custom which greatly narrowed the field of the native

poetry, and quite unfitted it to become the vehicle of the new sentiments, the product of the new life.

Among novelists, two at least who stand squarely on Christian principles have won distinction. One, Mr. Nakamura, in his "Ichijiku" (The Figtree), tells the story of a Christian pastor who leaves the ministry, falls into sin, commits crime, is convicted and imprisoned; but is finally reclaimed by the love and devotion of his American wife, who is represented as the ideal of conjugal virtue. Mr. Nakamura is still a young man and his book exhibits a lack of literary experience; but it is strong and has deservedly made a wide and deep impression.

Mr. Tokutomi, brother of the well-known editor of the *Kokumin Shimbun*, has published three important novels: "*Hototogisu*" (The Cuckoo, The Prodigal); "*Omoi-ide-no-ki*" (Memories); and "*Kuroshio*" (The Black Stream). Each of these novels has had a circulation numbered by tens of thousands. The first named has been reproduced in English under the title, "*Namiko*," the name of its heroine.

Time does not admit of even a brief account of these books, but their character and wide popularity afford striking illustration of the fact that Christianity is not merely making itself felt in externals, but is inspiring certain men with a new spirit, men who may well be called prophets, to whom the people gladly listen.

Another point of interest is the extent to which the literature of the West is being studied. Dr. Anezaki's book already mentioned is, for example, filled with quotations from both English and German authors. English, French and German books are also being reproduced in large numbers and in great variety. The more famous of Shakes-

peare's plays have been translated and some at least have been adapted to the Japanese stage. They are considerably changed at times, but they still serve to awaken sympathy with their informing spirit, which had its growth under the fostering influence of Christianity. That spirit is now working in Japan and each year gives new evidence of its moulding power.

DANIEL CROSBY GREENE.

CHAPTER X.

CHRISTIAN LITERATURE.

WHAT WE HAVE AND WHAT WE NEED.

After fifty years of Protestant missionary effort in Japan, and some forty-five years spent in the production of Christian literature, it is natural that we should consider what works are now in use and what needs remain unsatisfied. Last year the Committee on Christian Literature appointed by the Standing Committee of Co-operating Christian Missions undertook the following work:—

1. The preparation of a descriptive list of the most useful smaller Christian books in Japanese.

2. The consideration of the excellencies and defects of existing Japanese Christian literature, looking toward the making of suggestions with regard to new literature.

In order to get material to form a guide in its work, the Committee sent out a list of questions to be answered.* The replies, given by 27 Japanese evangelists and others and 22 foreign missionaries, of various denominations, should have considerable value in spite of acknowledged incompleteness. The Committee on Christian Literature is such a loosely organised body, without any assured term of life, that it seems expedient that the writer, who happens to have been the Secretary of the

* In these days, when so many circular letters are received asking for replies, it is not easy to obtain information in this way. The writer sent the questions therefore to those with whom he had personal relations, and this resulted in his getting replies to more than half of the letters sent out. Although the selection was made perforce in this way, the writer thinks that the replies fairly well represent the opinion of thoughtful persons of various schools of thought.

Committee for two succeeding years, should take this opportunity of putting the results obtained in a form available for future reference.

The publication of a descriptive list such as that designed would involve the selection of a small number of works from the not inconsiderable number that have been published. For a committee, even, to do this would be difficult, but without such a list the missionary, in general, will either make but little use of literature, or not the most effective use of it. With a view, therefore, to getting help in making a selection the Committee asked first the following question:—

(1) What tracts do you find useful for, (a) those indifferent to Christianity, (b) those seeking for the truth, and (c) Christians?

The replies to these questions, while they by no means show all the works that should be included in such a list, at least show many that should not be excluded. The replies also, through the titles of books and the names of authors, present a kind of birds-eye view of Christian literature at the present time. It seems well to separate the replies into two classes, those by Japanese, and those by foreigners, although the latter are more or less based on consultation with Japanese.

The replies indicate that both the givers and the receivers of tracts are becoming more and more critical. One pastor says that people nowadays will not read an old tract. Yet comparatively few new ones appear, and the reason seems to be that tracts have fallen into disrepute, while doubts have arisen as to their efficacy. One who has had an excellent opportunity of knowing the feeling of the pastors of a certain denomination says: "I am sorry that I am not able to name any tract that

can be recommended. Weak persons only are awakened by reading such works." A pastor writes: "I used once to give tracts to inquirers and unbelievers, but in most cases I found it was no help whatever, while it sometimes led them to raise objections not warranted by what I myself taught. To speak frankly, I do not know any good tracts. I think most of those we have are merely harmless. They do not touch the religious needs of the time and the people. Good tracts are greatly needed, but there must be one style for the educated and another for the lower classes."

On the other hand, one attributes the conversion of his mother to the reading of "The Three Essentials of Christianity," while another, who is now doing literary work, writes:—

"Of late I have had no occasion to use tracts, but I remember Takemoto's "Three Questions of Human Life," and Kanamori's "The Three Essentials of Christianity," though the latter is a little out of date. But especially do I remember the impression made on me by a little tract entitled 'John 3 : 16,' and I think that there must be many such tracts."

The following are other opinions expressed by Japanese on the general question of the use of tracts:—

"The time for the so-called cheap stuff has passed. It is not worth while to produce anything except the very best in the most popular style. I am sorry to say that at present there are no good tracts, though for some people the Salvation Army tracts are useful."

"There are none suited for educated people."

"There are hardly any good tracts, although 'The Three Essentials of Christianity' has been useful in its time."

"Witty tracts, like 'Just a Word' are needed, or those that make a direct attack, such as 'Why do you Dislike Christianity?'"

"Tracts are needed explaining Japanese life and thought from a Christian point of view."

"I publish a monthly paper and use that instead of tracts."

"I have not read many tracts and pamphlets, but the few that I have read have not given me a very favorable opinion."

Such being the views concerning present day tracts, it is not surprising that the only ones recommended by name except those mentioned above are:—

My Conversion in Hawaii, Ando.
Tsunohazu Pamphets, Uchimura.
The Way to God, Seki.
The Father in Heaven, Ibuka.

The missionaries make far more allowances in their criticisms. The following are the opinions expressed:—

"I believe heartily in the usefulness of tracts and use many of a few kinds, but my acquaintance with tracts in general is limited."

"Though I have made use of many tracts, I cannot say which have been useful, for I never hear any expressions from those who have received them."

"My real knowledge is painfully limited and observed results are still more so."

"I make very little use of tracts, and have not learned how to use them."

"As to the use of tracts I am quite at sea, but I shall use 'The Three Essentials of Christianity' until something better turns up."

"There are no tracts to be unreservedly recommended. So much depends upon the classes in

view. When in country work I prepared, together with my teacher, two tracts that seemed to be suited to uneducated people who know nothing of Christianity,—How to Worship the True God, and The Voyage of Life."

"There are tracts of perennial usefulness, like Ando's 'My Conversion in Hawaii'; and others that suit a special period only."

"I have made very little use of tracts of recent years, finding the 'Christian News' answer my purpose better for general distribution."

Coming next to the many tracts recommended by name, with the general reader in view, it is better to give a translation of the title,* difficult though it is to do so in some cases. It seems that, in future, an English title† should in all cases be given together with the Japanese one. It certainly would not make the book less attractive, and in many cases it would be useful.

The following are the tracts recommended by missionaries for the indifferent:—

The Three Essentials of Christianity (K, 7)‡
Michi no Annai (an abridgment of the above)
Just a Word, Matsumura (K, 7)
Tamura's tracts (T, 5)

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* It would be useful to have the Japanese titles also, but considerations of space make it expedient merely to give after the title in parenthesis the name of the publisher when known, K standing for Keiseisha, M for the Methodist Publishing House, and T for the Tract Society.

† This title need not always be a translation of the original title: for example *Shinkō no Riyū* may become "Why I Believe in Christianity"; but *Kisshin no Ishizue* is quite unrecognizable as "Advice to Young Men." In all cases, however, in which an English title has been given that title is used here.

‡ The figures after the title indicate the number of persons who mentioned the book named. The names of the authors and publishers are not repeated after having been once given.

A Christian Catechism, Ibuka (3)
The Wrong Train, Ibuka (M, 2)
The Glad Tidings (Ōsaka Dendo Kwan, 2)
The Good Samaritan, Allchin
The Prodigal Son, „
My Conversion in Hawaii, Ando
Only One Way, Atkinson
How to Worship the True God, Gulick
The Voyage through the World, Gulick
C. T. Warren's Tracts (Ōsaka)
The Refuge for Sinners
And Then What? Landis (M)
From Darkness to Light, Loomis
Answers to Objections against Christianity, Verbeck
Short Explanation of the True Way, Mc Cartee
The God for the Whole World, Buchanan (M)
The Three Questions of Human Life
Peace, Yamamuro
A Guide to Salvation
The Story of the Prodigal, Miura
What is God? Where is God? (Tokiwasha)
The Story of Naaman, Smith (T)
The Way of Faith
The Way of Peace, The True Way
Come and See, Muller (M)

(b) The following are recommended for the use of seekers after truth :—

The Three Essentials of Christianity, (8)
Explanation of Christianity, Tominaga (2)
My Conversion in Hawaii, Ando (4)
W. G. Smith's tracts (T)
Tamura's tracts (2)
My Spiritual Experiences, Sakamoto (M)
The Divinity of Christ, Usaki (M)
The Way of Faith

Selections from the Annotated N. T.
The Westminster Catechism
The Way of Truth, Mc Cartee
What is Man? Gordon (M)
The World Religion, De Forest (K)
,, ,, Morality, ,, ,,
Christ and Other Masters, Davis (K)
What the Greatest Men Think of the Bible, Loomis
The Bible as an Educational Book, Dunlop
The Reason for Worshipping God, Verbeck
Good Men and Christianity, Ishida
Y.M.C.A. tracts

(c) The following are recommended for the use of Christians :—

Life of Christ, Imbrie (4)
The "Christian News" (2)
The Life of Headly Vicars.
The Ten Commandments, Fyson
Primary School Catechism, Okuno
The Stewardship of Money
The "War Cry"
Just a Word*
Y.M.C.A. Tracts
Living Water, Imbrie
Personality, Ebina
A Pure Life.

The second question asked was similar to the first :—

What books of 50 pages or more do you find useful for, (a) the indifferent, (b) those seeking for the truth, and (c) Christians.

* There seems to be some lapse here, for this tract belongs, if anywhere, rather to class (a). One experienced user of tracts says that he stopped using it some years ago, when the conditions under which it was written had so changed as to make the tract unsuitable.

Views on classification differ, but the following are the books mentioned by the Japanese who replied.

(a) For the indifferent:—

The Gospel for the Common People, Yamamuro
Experimental Religion,* Kawasaki (K, 3)
Consolation in Suffering, Tokunaga (K, 4)
The Three Essentials of Christianity (2)
Fuseya no Akebono (A Story for Women)
The Christian Doctrine of Man, Miyagawa (K)
" " " " Life "
Jesus, the Great Man, (*Ijin Yaso*) (2)
Biographies of Luther, Wesley, Livingstone, Booth, Niijima
Three Great Views of Christianity, Hoshino
The Incarnate Savior, Nicoll (K)
Ebina's books (K)
Proverbs.

(b) For seekers:—

The Christian Doctrine of Man, Miyagawa (K, 3)
" " " " Life " (K, 2)
" " " " Spirit " "
The Three Essentials of Christianity (3)
An Explanation of Christianity (5)
The Search after Peace, Uchimura (K)
Why I Believe in Christianity, Kozaki (K)
The Christian's Consolation, Uchimura
Talks about Christianity (except the author's views on the Church), Uchimura (K)
The Gospel for the Common People
Experimental Religion
The Great Doctrines of Christ, Ebina (K, 2)
The Essentials of Faith, Harada (K)

* The book is made up of the autobiographies of well-known Japanese Christians. There ought to be an English edition of this work, or of a better one on similar lines.

Warlike Christianity, Yamamuro
Consolation in Suffering, Tokunaga
The Greatest Thing in the World, Drummond
The Life of Christ, Ebina (K).
(c) For Christians :—
The Christian Doctrine of the Spirit (2)
„ „ „ „ Life
The Pilgrim's Progress (T, 3)
„ Incarnate Savior (2)
„ Dangers of the Spiritual Life, Uemura (K, 3)
„ Companion of Faith, Uemura (K, 3)
„ Christian's Consolation
„ „ Secret of a Happy Life (M)
„ Gospel of Peace, Sato (M)
„ Living Christ
In His Steps (M, 2)
The Christian Life, Mōri
„ Called of God, Davidson (Y.M.C.A.)
„ Holy Man, Imaizumi
Crises in the Life of Christ, Kashiwai (M)
Daily Strength, Nemoto (M, 2)
How to Study the Bible, Yamamuro
Commentary on Romans, Ashida (M)
Commentaries.
The following are the books recommended by missionaries.*
(a) For the indifferent :—
The Gospel for the Common People (6)
The Fact of Christ, Simpson
Why I Believe in Christianity
The True Way

* It would be of interest to know what tracts and books are used by Catholic missionaries. The writer has been unable to get a full reply to these questions, but in conversation he learned that the Origin of Truth (*Shinri no Hongen*, by Drouart de Lezey, published by Sanzaisha) is much used to interest men of education in religion.

Original Truth, Tsuyumu
Experimental Religion, Kawasaki
Biographies of Christian Men (2)
The Christian Doctrine of Man
„ Life of Niijima, Davis
„ „ „ Gordon, Tokutomi
„ „ „ General Booth, Yamamuro
„ Incarnate Savior, Nicoll.
(b) For seekers after truth :—
Why I believe in Christianity (2)
The Companion of Faith (2)
The Annotated New Testament, Pierson (2)
The Christian Doctrine of the Spirit
Experimental Religion
Evidences of Christianity, Martin (2)
The Pilgrim's Progress
A Guide to Faith (*Shinkō no Shiori*).
The Religion and Morality of the Nation, Kozaki
The Immortality of the Soul, Kashiwagi
(c) For Christians :—
The Pilgrim's Progress
The Imitation of Christ
The Spirit Filled Life, McNeil
In His Steps
Sermons, Moody
Y.M.C.A. Devotional Books
The Christian's Consolation, Uchimura (2)
The Gospel of Peace, Sato (2)
Faith Papers, Keene (M)
Profitable Evangelization, Davis (K)
Why I Believe in Christianity
The Companion of Faith
A General View of Truth, Uemura (K)
The True Meaning of Christianity, Ebina (K)
The Life of Christ, Ebina
The Search after Peace, Uchimura

Consolation in Suffering, Tokunaga
The Union of God and Man (*Shinjin Goitsu*)
„ Tongue of Fire, Arthur (M)
„ Incarnation of the Son of God ; Gore
„ Gospel and its Ministry, Anderson
„ Life of Christ, Imbrie
„ Incarnate Savior, Nicoll
„ New Life (*Shinseimei*)
„ Happy Life (*Kōfuku no Shōgai*)
Wesley's Notes on the N.T.

Although a dearth of good tracts is lamented, it may be that the talent which used to go into tract writing now goes into writing for those papers which to a large extent take the place of tracts. A large four page paper can be had for one *sen* a copy, or less, and it can be sent at small cost to inquirers with whom it is desirable to keep in touch, while it contains material adapted to various classes of people. So far as the writer knows, there are four papers of this kind that have a circulation outside one church or group of churches. These are, The Light of the World, Morning Light, the Christian News, and the Light of the North.*

With a view to increasing the usefulness of the great number of local church papers, and to bringing about some measure of co-operation, the third question asked was :—

(3) In order to supplement, or to take the place of, tracts, do you think it would be well to have a monthly paper containing various articles, by the best writers, suited to the needs of the indifferent and of inquirers ?

* The publishers of these papers, and the monthly circulation so far as is known are as follows : *Yo no Hikari*, C.T. Warren, Osaka, 5,000 ; *Kyokkō*, A.W. Stanford, Kobe, 3,000 ; *Kiristokyō Shimbun*, A.L. Dyer, Kobe, 13,000 ; *Hokkai no Hikari*, D.M. Lang, Hakodate.

This paper could be printed in four or eight pages in such a way that it could either be used separately, or localized by the church papers, which would print the covering four or eight pages for themselves.*

It seems to the writer at present that the weekly Christian papers might publish monthly supplements in such a form that they could be used by the local papers of the denomination served. Or perhaps some of the general monthly papers might make a similar arrangement. Certainly no one paper would suit all the various demands.

As to the nature of the proposed paper the following opinions were expressed by Japanese :—

"The editor must be a Japanese who knows the needs of the times, and if good writers are employed to produce a paper of the style of Mr. Uchimura's 'Biblical Study,' a wide circulation could be obtained in a few years."

Another writer speaks of the *Christian News* as a model to work from.

In answer to this question, only one Japanese said that there seemed no need for such a paper, though some gave no answer to the question. Several misunderstood the plan, thinking it was proposed to publish a new paper to compete with the existing ones rather than to help some of them, as well as to supply a paper for those who at present do not use one. With this misunderstanding one said; "It may be well, but I wonder why existing monthly or weekly newspapers do not suffice. To start a new paper for religious purposes is exceedingly difficult at present, when evangelical writings are despised.

* In England one paper of this kind, the *Church Messenger*, has a monthly circulation of over 200,000.

There would be no subscribers and what people will not pay for they do not care to read. But the churches would be grateful to have a part of their local papers printed for them."

One who is thinking of an independent paper says that there are at present plenty of doctrinal and superstitious papers, but that there is need for one that is both ethical and spiritual, one that contains advanced thought without difficult arguments, and one that can be understood by the uneducated while it gives satisfaction to the educated.

Another, with a like misunderstanding, says that there is need of a magazine on the order of the *Proceedings of the Teiyu Ethical Society.*

"Such a paper would be of no value unless it were especially good and I do not think it would be possible to continue the publication."

Coming to the views expressed by missionaries, the purpose of such a paper being understood to be to supplement, and not to displace, existing papers of a similar nature, opinion is, in general, favorable. One says that the idea is a great one and others speak as follows :—

"Such a paper would do good if it is good enough to crowd out a host of quasi-useless ones."*

* In such an investigation as this it is not safe to base any argument on silence, but no commendatory mention is made of any local paper. One says that the need of a paper like the proposed one is shown by the fact that many churches, or groups of churches, publish such a paper. But this need may be already supplied, and it probably is. Local church papers spring up like mushrooms, and pass away like them, but in the meanwhile they draw away subscribers from the general monthlies mentioned above, although they cannot supply such good material. It is clear however that the local church paper is needed to do a work that the general paper can not do. The plan proposed would, if carried out, enable these local papers to live a long life.

"I am strongly in favor of something in newspaper form to take the place of ordinary tracts which soon get out of date."

"Personally I do not feel the need of another paper. We use *The Light of the World* and the *Christian News*."

"Such a paper would be good provided the views expressed are staunchly Scriptural, orthodox, evangelical and standing four-square on the Bible as God's unique revelation to man. I would open the columns wide to reverent constructive Biblical criticism and to publication of the latest finds of archaeology."

"A paper has decided advantages over a tract for general purposes, but the latter is needed for special instruction."

"A high class journal, thoroughly in harmony with the teaching of such men as Moody, Spurgeon, and others of that type is badly needed. If such a journal published a supplement containing a good tract which could be mailed at reduced rates, it could be largely used in correspondence courses such as I have long had it on my heart to open, and in which missionaries in general could cooperate."

"We find such papers useful. I do not think *new* ones necessary. It would be hard to get one to suit all. Some prefer the style of the *Christian News*, while others want something more reserved. We use *The Light of the World*, which may have its defects, but it seems a better policy to build up what we have, rather than to establish something new. However, the printing of a paper for localization would be a useful departure."

"I think it would better to get some society at home, the Tract Society, for example, to take hold

of the matter of publishing such a paper. There are entirely too many Christians—especially Western ones—in Japan to make practical things go."

The fourth question was as follows :—

(4) Do you find translations of foreign works helpful? If so, what translations do you especially recommend? If you have not found translations helpful, can you say briefly why, and can you name any translations that you know to be defective?*

The translations of several books are mentioned as being defective. Many Japanese reply that the question is a "difficult" one to answer, but whether the difficulty arises from lack of knowledge, or from lack of ability to tell an unpleasant truth, they do not state. One whose opinion is weighty says: "Mr. W's translations seem to have been done carelessly: I never liked them. Many mistakes are found in Mr. X's work. I should like to have translations in the style of Mr. Y or Mr. Z."

As to replies by missionaries to this part of the question, those who reply at all say that they have heard several works criticized but have no first hand knowledge. One criticizes a certain translated tract. Another writes as follows, calling attention to a very important general principle :—

"Japanese have told me again and again that Mr. V's translations are almost unintelligible. It seems to me a very great pity that individuals should undertake this translational work, without any reference to the body corporate. For if a book has been once translated, it is not likely to be re-translated, even though very defective, and the whole Church is thereby a loser."

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* The answers to the last part of the question in so far as they are particular cannot be given here.

The expressions of Japanese opinion are as follows :—

"Good translations of authoritative books are desirable. It is a waste to translate anything but the best. Nearly all translations of Christian books, whether large or small, are defective either in language or in selection."

"Translations are helpful, but they have inevitable defects in style, form, and vein of thought."

"Translations of tracts are of no use; but evangelists are, in general, poor and busy, so translations of new works are needed for them."

"It is of course better to read the original works, but for the present we must be content, in the majority of cases, with translations of which we have many good ones."

"It is a good work to introduce the religious thought of other peoples to the Japanese, so translations are necessary."

"There may be errors in translation here and there, but I doubt whether on the whole the translations are bad."

"Translations are not useful in general, for these reasons; (1) foreign works are very rarely suited to the religious taste of the Japanese, (2) good translation is well-nigh impossible. It can easily be seen that it is the spirit which inspired the author that moves the reader, yet to give proper expression to that spirit of the author takes a man of power such as the author himself."

"All the translations we have are difficult to understand, and it seems that translations pure and simple are no longer called for. What is needed is for a man thoroughly familiar with the subject to read a book and then translate not the words but the meaning."

"Translations are not effective in evangelistic work, for people have little taste for them. A Japanese man of letters ought to read a book, make it his own, and then write it out; thus we should get a good book. That translations are defective is not the fault of the translator alone, for it is most difficult to make a translation of a book on a spiritual subject."

Missionaries write as follows :—

"Contact with Japanese leads me to think that translations are a necessary evil (or lesser good, shall I say?), until original works of the right quality can be published in larger numbers. Foreign works are necessarily written from a standpoint which is not altogether suited to the Japanese."

"The pastor of our church here strongly recommends translations."

"Translations hitherto have been too stiff and literal, so losing perspicuity and vigor."

"The difficulty in translations is the stiffness growing out of the effort to be exact."

"Translations are in general hard to understand. Bushnell's Nature and the Supernatural and The Character of Jesus have been helpful."

"I am very wary of translations though there are some effective ones, such as Dr. Martin's Evidences of Christianity, for example."

"Some of our apologetics are forceless because of the philosophy in the Oriental mind, some of which makes logic helpless : e.g., that making truth a subjective impression."

The last question asked was :—

(5) What foreign works would you like to have translated?

The need has been felt of books to lend to inquirers on such subjects as God, Prayer, Miracles,

etc. On what subjects do you think books are needed? Should such books be original works, translations, or adaptations of foreign works in translation?

Most of the replies by Japanese indicated the kind of book needed rather than books by name. The following are the opinions expressed; and the fulness of expression seems to indicate the greatness of the need:—

"Since Christian literature is in a poor state, any work, either translation or original, would be welcome, if it is well adapted to the religious mind of the people, which is somewhat different from that of the Western people in the way of thinking."

"We need first translations of good theological books, very sound ones but not very orthodox nor very conservative."

"The subjects should be such as introductions to the New and the Old Testaments, Biblical Theology, the Teaching of Jesus and also that of Paul, and books on the cardinal doctrines of the church."

"For inquirers we need some apologetic books on general subjects such as God, Christ, Christianity, etc. Of course these must be aimed at well educated people. There are several good books, original or translated, but most of them are out of date, or are mere foreign imports and do not touch the hearts of the people."

"Commentaries or expository works on the Bible are needed."

"Books are needed on God, Christ, Salvation, Prayer, and Immortality. They must be intellectual, spiritual, practical and rational. If they satisfy these requirements, it makes no difference whether they are original or translations."

"There are no complete works on Christian

Doctrine. Such works are needed, as well as explanations of the Bible, neither too long nor too short, somewhat on the order of the abridged Cambridge Bible. Books are needed on the Atonement, the Person of Christ, Prayer, the Supernatural, etc."

"Common sense books are needed on such subjects as the existence of God, Sin, Salvation, etc."

"We need books adapted to the Japanese mind on such subjects as God, Sin and Salvation. It makes no difference whether such books are translations, or original, or adaptations."

"A history of Christianity is needed on the order of 'Gesta Christi,' or 'The Supernatural Origin of Christianity,' to demonstrate the superiority of the Christian religion; also a life of Christ with the same object in view. A work, too, is needed on the idea of God."

"We need books on the relation between Christianity and science (translations would be best), and books on religious experience of a Japanese order (of course by a Japanese)."

"There is need for biographies exhibiting men of the world, such as Roosevelt and Wanamaker, as Christian men. We need also biographies of Japanese Christians."

"Books are needed on theology, on the Resurrection and on the Atonement. Biographies of the Church Fathers are also needed."

"We need works on Christian Ethics, Christian Experience, and Salvation."

"Original works are needed for the instruction of inquirers, as translations are mostly too difficult for them."

"For arousing interest an original work is better than a translation. For example, Kitazawa's 'Jesus, the Great Man' makes, with the translation of

Imago Christi, a good pair. For scientific minds, translations are needed of such books as Through Nature to God and The Ascent of Man."

"We need good commentaries, and books on the Existence of God, the Person and Doctrine of Christ, the Immortality of the Soul, Man, Salvation, etc."

"We need original works on Prayer and the Christian life."

"The Japanese are not fond of reading, so there is no great demand at present for such translations. But celebrated new books ought to be translated, and it would be well to get permission to translate such books as those in the International Theological Library and those in the International Commentary series."

"Translations are very helpful indeed,—much more so than original works. Translations are needed of such books as Orr's The Bible under Trial, or any book that deals with the Bible. There are many who want to know about the Bible, while they dislike Christianity."

"Translations of great sermons are needed and of books giving the lives and religious experience of noted Christians."

"Translations of German books are needed, for the English translations are difficult to understand. For those who are fond of argument it is well to read good biographies. Such books as Stalker's Life of Christ are suitable for all classes of men."

"Novels like Quo Vadis for example, give instruction and excite an interest in religious matters. In a meeting held recently in Tokyo one testified to having gotten new life from the reading of Christie's Old Organ, and I myself have had a similar experience."

"We need:—Modern works on theology and Christian philosophy, and sermons. Devotional books, old and new. Works on Old and New Testament literature, on the origin of Christianity, and on Christian Ethics, also Christian novels."

"Most of the books that we have at present are written rather in a way that adapts them to those who have some Christian culture."

"The principal defect of Christian literature in Japanese seems to be that it fails to present the Christian truths in a proper connection with modern culture; to present them as something that would satisfy the fundamental need of the human heart; in short, it is not reasonable enough, nor practical enough."

The following books are mentioned by name as being worthy of translation:—

Jesus Christ and the Christian Character, Peabody
Religions of Authority and Religions of the Spirit, Sabatier
Jesus, Bossuet
Through Man to God
Jesus, Warschauer
The Spiritual Life, Coe
The Theology of an Evolutionist, Abbott
The Religion of an Educated Man
The Ultimate Problems of Christianity, Clifford
The Life of Jesus, Holtzmann
The Messages of the Prophetic and Priestly Historians, at least, among the volumes in the Messages of the Bible series.
The Life of Christ, Burton and Matthews
The Doctrine of the Trinity, Illingworth
Christian Character, "
Psychology of Religion, Starbuck
Quiet Talks on Prayer, Gordon

Quiet Talks on Power, Gordon
Human Immortality, James
Pragmatism, „
Up from Slavery, Washington
Unbelief in the Nineteenth Century, Sheldon
The Philosophy and Development of Religion, Pfleiderer
An Outline of Christian Theology, Clarke
Selections from Beecher's Sermons
Sermons by Maurice, Cardinal Newman, Spurgeon, Forsyth, Whyte, Black, Hillis, Morgan, Van Dyke, Robertson and Hall
Garvie's "Study of the Inner Life of Jesus"
Forrest's "The Christ of History and of Experience"
Bruce's "St. Paul's Conception of Christianity"
Mattheson's "Spiritual Development of St. Paul"
Whyte's or Mattheson's Studies of Bible Characters
Dale's "Christian Doctrine"
Law's "Serious Call"
Bunyan's "Grace Abounding"
Fogazzaro's "Saint."

The missionary opinion with regard to the kind of works needed is as follows:—

"Translations of works on Bible Criticism from the constructive side, and original works on Christianity as the universal religion as distinguished from ethnic cults."

"Books on the various phases of the Christian life; and a *small* one that could be given away to show the rise of the great families of denominations together with their essential oneness."

"I recommend translations based on the writings of others freely adapted to the purpose."

"I do not feel the need of others than those that are being published. Once in a while a timely book

of proved value might be translated when its value is known, not simply because of its title."

"The old presentation of Christian truth started from certain commonly accepted views, but at present the starting point should be the experiences of men, which are not, in general, such as belief in sin, in eternal punishment, nor hardly even in the love of God. We need books that encourage men to search for the deeper meaning of their experience and the things that they see that they may find the presence of the unseen Hand."

"There is need of a life of Christ written in a way to appeal to the Japanese,—something on the order of *Yaso* by Ueda Bin, published about ten years ago. Devotional books also are needed."

"A good book on the miracles and one on the Resurrection; also, of course, the latest and best works on the Incarnation as they appear."

"Many biographies have been published, but condensed interesting biographies are always in demand. There is need for the lives of such personalities as Alice Freeman Palmer, Helen Keller, Booker Washington, Dr. Grenfell, and others.

"Monographs are more useful than works that attempt to cover the whole ground."

"I have great difficulty in finding any good Christian literature for school girls. They are much more critical now, than in years past, though not averse to reading of and hearing about Christianity."

"We need a catechism with Scripture references."*

"I would suggest a good original work on the Christian view of God and the world—what the

* This need has already been supplied by G. P. Pierson in "A Hundred Questions on Human Life," Methodist Publishing House.

Germans would call *Weltanschauung*. Buddhism* has a distinct *Weltanschauung* of its own, that has entered deeply into the thoughts of the people. It is necessary to put alongside of it the Christian *Weltanschauung* and show its superiority. In such a treatise the idea of personality both in God and in man should receive much attention."

Translations of the following books are called for by missionaries:—

Modern Doubt and Christian Belief, Christlieb

Though the Eternal Spirit, Cumming

Some of J. R. Miller's devotional works

A Plain Man's Working View of Inspiration, Lyman

Bowne's philosophical works

Philosophy of the Christian Religion, Fairbairn

Christian Belief Interpreted by Christian Experience, Hall

The Evidence of Christian Experience, Stearn

Nature and Revelation and other works by Bettex

The Belief of Unbeliefs

Hadley of Water Street, Chapman

What Shall we Think of Christianity, Clarke

The Works of Henry Churchill King.

With regard to the way of preparing such works for Japanese readers the following views were expressed by missionaries:—

"I should put original works first, adaptations second, and translations last. A good Japanese translator with much freedom given him, and with a competent foreigner to see that he does not shoot

* Buddhists often bring it up as an objection against Christianity that it gives no reasoned account of the past or of the future.

too wide of the mark, will, as a rule, produce the best work, certainly the most readable."

"I think a book by a Japanese, a strong man and a vigorous writer, whether original or based largely on some foreign work (but *not* a translation), would have more influence than a translation. There are a number of tracts (good for Europe and America) which are utterly useless here, simply because they do not *fit*, besides the translations being stiff and weak. The same is true more or less of books."

"Original works are greatly needed, but free translations with careful annotations would be of great value."

"The production of translations seems to have been overdone. The translation of anything new necessarily involves the use of phraseology and words that are difficult to understand."

"Some works are worthy of a more or less literal translation: e.g., The Bible, The Imitation of Christ. Original works are in all cases best; failing them, free translations. Let the Japanese writer thoroughly digest his book, and reproduce the line of thought freely."

"I think some one ought to investigate the whole subject of Christian literature *de novo*. The output of the Government schools, and their influence on society growing as it has done for the past thirty years, calls for a new Christian literature in my estimation."

The above is the raw material that the Committee on Christian Literature has collected. On this it might base a discussion of what ought to be done that the ever increasing demand for Christian literature may be stimulated, enlarged and supplied. The Com-

mittee might go on to digest this material and make propositions, but as it is at present organised, it has no power to do anything further than this. The matter must therefore rest here until the Standing Committee of Co-operating Christian Missions decides favorably on a plan that has been presented to the individual co-operating missions for consideration.

That something, and something great, ought to be done there seems to be no question. We close the presentation of the matter with an extract from the *Chinese Recorder*, the latter part of which seems to be altogether applicable to the situation here :—

"While this has always been peculiarly a field where literature was specially fitted to do a great work, it is only in recent years that there has been evident on the part of the nation a real thirst for knowledge. That the work of the Christian Gospel has been one of the chief factors in this change we all believe ; that fact, however, serves to increase the responsibility laid upon Christian workers to see that thirst legitimately and adequately satisfied. It were idle and mischievous in any body of propagandists to provoke a need they were not at pains to supply; and missionaries have a tremendous and direct responsibility laid upon them by the very conditions their evangelistic and educational enterprises have awakened. There has never been a time when need for sufficient literature of the right kind was more urgent than it is to-day."

FRANK MÜLLER.
For the Committee on Christian Literature.

CHAPTER XI.

LIGHT IN THE FACTORIES.

The very keynote of the Factory Mission is "Goodwill towards men." It begins with love being shown to the operatives, and rises to God's love to man being made known, and results in responsive love and glory to God. Of this, the Matsuyama Factory boarding house has been a special exponent. Much blessing, and not confined to Matsuyama, has resulted from this work.

In Tokio, in two large cotton factories and several small manufactories, meetings are held for operatives. In Shinshu, the silk factory companies begged for Christianity to be taught to their operatives, and one of them is willing to pay the fare and hotel accommodation of Christian workers who will teach them. In some of the Kofu, Yamanashi Ken and Shizuoka Ken silk factories meetings are held. In Nagoya there are several large cotton factories, but only one is entered, and there the meeting is held in the private home of a superintendent.

As Osaka is the centre of commerce, so it is also emphatically the centre of the cotton industry. There are hundreds of factories employing male labour only, but of these I have had no personal acquaintance. This paper deals entirely with the principal factories employing female labour, and of these Osaka is the largest centre. Women and girls and also tiny children are for this purpose brought up from all parts of the country, but more especially from the most remote counties, and those least affected by civilization.

Some of these operatives are accommodated in private lodging houses outside, but the greater

number become inmates of the company's boarding houses within the factory precincts. The four largest of these have accommodation for between two and three thousand hands. The condition of the lodging houses used to be unspeakably bad, but the attention of the Government having been drawn to this, the abuses stopped in many cases, and very few of these houses exist now.

Twelve years ago, in a provincial town, I first of all became personally acquainted with the factory girl boarders. Previous to that time, for several months, 30 or more girls living in the neighbourhood, working in a cotton factory, had of their own accord been coming to my house for lessons at 6:15, both morning and evening, one set being night workers, the other day workers respectively.

These girls said they would not degrade themselves by mixing with the boarders, as was suggested, in an Institute opened for them near the factory gates, for these boarders were considered the dregs of society. The superintendents used contemptuous expressions in speaking of them, they were often forced to work 2 or 3 hours beyond the usual 12 hours, and the misery was intense, as an incident, by no means an isolated one, will show. After vain efforts to escape, two girls at night dug a hole under the wall of their room, and got away from their factory. Before they had reached the open country, however, a factory agent on guard intercepted them, forced them to return to the boarding house, and there they were punished for making the attempt. The manager of that factory let me know it would be throwing money away to rent a house or engage a teacher, as not one of the boarders would be allowed to attend. Trusting in God instead of heeding his warning, a

suitable house and teacher were found, and no sooner was all ready than girls came across from the boarding house to say that permission had been given by superintendents and they would come every day, morning or night, when they had time off. A year later, when I revisited that town, the same manager said that we were welcome to teach all in the factory, for such a notable change had taken place in those who had attended the Institute. He stated that their conduct was excellent, they worked well, kept in good health and were always bright, and more of such girls were needed.

In my first efforts to obtain admission to the Osaka factories, I was able to refer the managers to this Institute, where they could themselves inquire as to the results, though I was then quite unaware of the manager's change of opinion. Missionaries elsewhere have sometimes spoken of Osaka as being different from towns they are acquainted with, where it is impossible to gain admission to the factories, but here too the doors at one time seemed fast closed, and the managers obdurate. Some of the directors and managers of companies have been brought to consider the advisability of allowing Christian work in their boarding houses and the general betterment of the operatives by levers of argument such as the following.

That the managers not being Christians themselves did not alter the fact that they had daily to do with God, the Judge of the whole world, and that, as surely as His laws are transgressed, the result must be disastrous; that as managers they were responsible to God for the care of the operatives. Again, that the giving of lectures on morality to the girls, of which the managers boasted, was as

ineffectual as if the lecturer should visit a prostrate patient, and begin to explain to him the laws of health, yet keeping him from the physician who could cure him. Again, that their machinery and system of work has all come from abroad, and with these some warnings should be taken from abroad. It has been proved there that, unless efforts are put forth for the mental, moral and spiritual benefit of the operatives, there is deterioration. The statement of the following fact was also an argument, that in a cotton factory in London where Christian work was opposed by the manager, six or seven years of Institute work resulted in such a raising of tone among the operatives, that the company was able to choose its hands, and instead of as formerly taking any girl that might apply without reference to character, a rule was made that each one must bring a letter of recommendation from her Sunday-school teacher.

In one of the most unlikely factories, one specially reported to me by the head of police as one of the four worst in Osaka, the manager came round to see the importance of such work. In that factory, permission was given for classes to be held three times a week, and the results were most cheering. The girls were taught reading, good useful knowledge, but above all they loved the Bible talk. All who attended the classes become changed in manners and conduct. The manager stated later on, that, though the teaching was supposed to be for the girls only, yet since the classes were commenced, the conduct of the men in the place had changed for the better. Later he himself became a Christian. I mention this matter, because I have proved that, if permission for educational work can be gained in a factory, this is far the most efficacious

way. The girls beyond any thing need a Christian friend to whom they can look up. Teaching may show them the way, but they want a helping hand and example to walk in it, whilst the power of evil is so strong around them. A loving, sympathetic Japanese Christian teacher can be really a ministering angel.

Although in time managers gave permission, the battle was only half won, for the boarding house officials were determined in some factories to withstand the work in every way possible. Yet in two years' time meetings were held in eighteen factories, and though at times for various reasons the work narrowed down, yet at the present time we have more or less entry to every one of the spinning and weaving factories in Osaka, and entrance has also been gained to most of the Kyoto factories and to those of other towns in the vicinity of these two cities.

Revelations of the terrible conditions of the factories had already been made in the Japanese newspapers, when I first sought entrance to those in Osaka eleven years ago. But even then I was glad to find some where the girls were well cared for. It is a noticeable fact that the managers or superintendents of these had all been more or less under Christian influence, or had studied Christian ethics. For the most part however the operatives were in a pitiable condition. The boarding houses were over crowded and there was general tyranny and cruel mismanagement, as was evinced by the operatives being kept captives inside the factory compounds for months together, and, when let out, guards being posted everywhere to make escape almost impossible. Men ruled over the women, whether they had authority to do so or not, and though some were

well meaning enough, many were base and wicked in the extreme, and the girls were often in cruel bondage, simply slaves in whose breasts hope had died out. In such boarding houses the entrance of Christian ladies to benefit the women and children operatives was opposed and, if possible, it was prevented. If entrance was granted by the Company, every obstacle used to be put in the way.

Institutes, where the girls could come freely at any time for instruction or recreation, have been opened in Osaka in connection with various factories. Though these have been flourishing at times, they have met with even more opposition than work inside the factories, over which the companies feel they have some control. Indeed, a good footing was only secured in some factories on condition that the Institutes were closed.

In factories where night and day work is carried on, the ordinary working hours are 12. In the weaving factories where there is no night work, the hours are 13 or 14. In the former factories the girls stop work at 6 A. M. or P. M., and for the girls who have been doing work we have meetings from 7 to 9, after bath and meal and passing before the doctor. In the morning the meetings are from 8 or 9 o'clock for an hour. It is a constant marvel to those who teach these girls how they listen, when the natural thing would be for them to yawn or fall asleep.

There are only two or three whole holidays in the year, but once a week or in ten days, the two sets of girls A and B, who have been working night and day respectively, change over to day and night, and then there ought to be an extra twelve hours, but part of this time is used in cleaning machinery, and hours are often demanded for over time work.

As a rule, however, as it is the day of most leisure, it is a good one for entertainments and meetings.

It is a mistake to suppose, as is some times done, that short meetings are held during the dinner hour in the machinery rooms. As the boarding houses are within the compound or close by, the meetings are all held in the dining hall, schoolrooms, large matted rooms, or theatres, which are provided in many factories, and which seat from 100 to 2000.

For these tired girls it is very important that the meetings for them should be exceptionally bright. Instrumental music and singing are naturally very popular, whilst pictures or objects to attract the eye help to keep attention, and the talk must be pithy and graphic. There is no room for prosiness in a factory.

Great changes for the better have taken place in many factories. There are now some model buildings with splendid accommodations for the girl operatives, and good organization. There are school rooms where not only reading, writing, and sewing, but also ceremonial tea and flower arrangement are taught, as also polite manners. The property of the girls is protected by lock and key, and in some factories, instead of the former unsanitary quarters, there are well lighted and ventilated corridors and rooms, pleasant gardens adorn the grounds and in one even tennis courts are provided.

In one of these good factories is a well kept miniature Zoo.

The girls are encouraged to stay in, but are allowed out at any rate once a week. There used to be one woman operative as dormitory superintendent to 50 or 100 girls, but this plan was by no means satisfactory, and now in the better factories superior matrons have charge of the girls. In one new factory in

Kyoto these matrons are called factory mothers, and each has 100 girls. And there it was pleasant to hear girls returning from work calling out the Japanese greeting in glad expectancy for their word of welcome and smile from their mothers.

In days gone by the faces of the operatives were often sad, dull or cross, the natural result of overwork and unkind treatment. Though this is still the case in some factories, yet, where the girls have good housing, ventilation and food, and respectful treatment, one often notices excellent spirits.

The greatest difficulty of the cotton factory companies has always been the obtaining of sufficient hands, and most factories have relied on indentured labour. Experience has shown this plan beset with many evils. Deception, cruelty, suffering have often come in its trail. But the companies, of whose new boarding houses appreciatory reference has been made, are now trying a superior method, viz., making the boarding house arrangements so perfect, that, when once the report is spread, women and girls will flock to them of their own accord, to settle down for years of work in their employment, while in the boarding houses their comfort is so well considered.

The status of factory girls is by degrees being raised, as, for instance, in some boarding houses, when the superintendent harangues them, honorific language is used, and the speaker is carefully dressed. An official of the company sometimes acts as chairman at our meetings. Stereopticons and gramaphones are sometimes provided for social recreation by the companies. The vast improvements in some factories during the last few years must in the first place be ascribed to the vernacular newspapers in rousing public opinion. Not only has

this affected the companies, but the villagers became more careful than formerly to ascertain the condition of the boarding houses. Their efforts were not always successful, as one incident will show.

In a distant county, the parents of five hundred girls located in nine villages would only give permission for their daughters to enter an Osaka factory, on condition that two girls from each village should first go and try the life, and on their reports should depend whether they should all become operatives or not. When the eighteen girls arrived, they had a good welcome, the space of one room was allotted to each, the superintendents chatted with and waited on them, and splendid food was served up to their rooms. Accordingly, a good report was written, and the parents, relieved of anxiety, gladly sent their daughters to the factory. After all had arrived, they found too late that they had been deceived. They had to sleep in rooms tightly packed together, to partake of course, unnourishing food, and were in fact prisoners within the factory precinets. During this time the mission workers were not allowed in as formerly, the company having changed hands, for the manager would recognize no need for the girls, after work was over, than food and sleep. Happily in that factory this state of things was very short lived. Stories of the deception roused some of the country people to the determination of coming up themselves to see the true state of affairs. Therefore now in the boarding house compounds there are lodging houses, where the relations of the operatives are put up, 20 to 40 at a time.

The improvements mentioned are generally limited to one factory of a company. These are the show places of which the American business men wrote

in high terms of praise, thinking they were typical of the ordinary factories in Japan, which is far from the case now, though ultimately it may be the intention of the companies to rebuild up to the model of the modern one, with corresponding improvements. There are two companies thoroughly genuine in applying all the improvements they can evenly to each factory of the company. In the company's newspapers suggestions are exchanged, and one factory vies with another in promoting the comfort of the operatives. Almost all the superintendents of these factories are enlightened men. It is to be hoped before long that they will take the lead in three other matters concerning the welfare of the women operatives of Japan: (1) in putting a stop to night work; (2) in discontinuing child labor; (3) in ceasing to encourage the operatives to work over time. Each and all of these evils tend to physical deterioration, but of all the employment of small children is the worst. There are some mere infants, who often proudly give their age as seven (five or six according to English calculation.) Imagine the unnatural condition of little children in alternate weeks turning night into day, as they toil wearily on. Instead of noon dinner they dine at 12 midnight, or where there is no nightwork in the weaving department, they are roused at 4 or 5 a.m. for their 13 or 14 hours of work. Children, who have come joyfully to the factory, glad in the thought of being able to earn something, soon lose vitality and spirit; the childlike look leaves them and they become worn out. When such a system prevails, it is impossible for the Japanese to boast that there is no need for a Society for the Prevention of Cruelty to Children. There should be no rest until the Govern-

ment takes strong measures to limit the age of factory employées. There are, if anything, more young children employed now than formerly. In a few factories there are marks of progress in building, but this is all, and this really deceives as to the true conditions, for in them good women superintendents are lacking, and in press of work the girls are forced to do from one to four hours of overtime. I notice there is a growing tendency in some companies to undertake the betterment of the girls without any outside or foreign help. Visitors from outside act as a sort of safety valve, and besides the spiritual and moral benefit to the operatives, and therefore to the companies, it must be remembered that the girls are often home sick, and thirsting for love, and so friends coming in for no other purpose than to cheer them meet their need. Probably the three Tokio factory girl operatives, who a little while ago attempted to commit suicide on the railway track, would not have done so, had Christian ladies been going in and out of that factory boarding horse. One evening, near Osaka, after a meeting, a superintendent who had been present expressed his surprise at the demonstrations of joy which had greeted the missionary, and said he was puzzled to understand why a foreigner should be so beloved. "I quite understand why," was the manager's reply. "These children's homes are so far away and they cannot see their parents, so when this lady comes, they look on her as their mother." Paid officials in the factory may do their duty, and are often very well chosen for their work, but this does not make up for the individual love of a home, so the companies ought to welcome the entrance to their boarding houses of disinterested helpers who bring love, sympathy, and joy to the little toilers.

As regards wages, I have been surprised at the adverse critisms on this point. It is the amount that can be earned that is the attractive bait. Compared with domestic Japanese service, the rate of payment is high, and the company's deduction for food, 2.10 *yen* a month, is down to the minimum. Wages begin at 3 *yen* a month, and 8 *yen* to 12 *yen* are ordinary earnings. Tiny children earn only their food, and a few *sen* for packet money. But what is the benefit of good wages when health is wrecked?

Some of our happiest work is in the hospitals, to all of which free access has been granted. *Perhaps there is more improvement* visible in the condition of the hospitals, in many factories, than in any other department. Both doctors and nurses are more carefully chosen. There are large airy wards and wide corridors, and in some iron spring beds are provid d. There are isolated wards for infectious diseases. The condition being so much better, patients are more willing than formerly to go to them, and so illness can be treated in its early stages. As a consequence many of the cases are light, and a large number of patients gather together for a meeting. A musical instrument is often taken, pictures, etc., shown, and cards and books distributed. In this work, as individual attention can be given, and there is closer personal touch, more definite results are known than in the other departments. Although the hospitals have so wonderfully improved, the sanitation of some leaves much to be desired, and girls some times prefer to keep doors closed in the summer and suffer from the heat to letting in odours from without.

Some companies used to be, and a few still are,

afraid of Christianity being taught to their operatives for mercenary reasons, and they fear the distribution of Christian literature, more than word of mouth teaching in meetings. From a boarding house a mission worker was asked by the superintendent to request the missionary to come and have a meeting, but on no account to distribute books or papers. She answered that the company had given her permission to use her own discretion, and she was therefore free to do so. The superintendent replied: "We also have liberty to do what we think fit, so we will continue to do what we always have done, and as soon as the missionary leaves, make every girl give up her book to be destroyed." In other words it meant that, after the girls had had a good time, all the pleasantness was exchanged for a row, anger and resentment. More than ever I felt the positive need of special neutral literature for the factories. The lack of it crippled the work. When I returned to England on furlough, after thoroughly explaining the matter to some children, they became definite intercessors for meeting this need. Before I reached Japan again, the answer had come, the very mirror reflection of what had been prayed for, and I felt sure happier days were in store for the factory mission. I took the books to the boarding houses and asked the superintendents to examine and judge for themselves whether the parents of operatives would object to them. In a factory where they were freely distributed, superintendents and big girls, besides the little ones, were affected by the true stories, and after about a year the men superintendents became inquirers and helpers. They were anxious for the benefiting of the 200 women

superintendents, and accordingly a society of Christian love was commenced, and meetings, attended by almost the whole number, held twice in the month. Then a request came that daily morning meetings might be held for the girl operatives in addition to the ordinary four meetings held monthly. A message from the women superintendents was as follows:—"As in the past we hindered the girls from coming, so now we will do all we can to persuade them to attend." Next came the request that the boy operatives should be cared for, and meetings started for them, and the request was added that we would please teach them as carefully as we had taught the girls. Superintendents next opened their purses, and asked to subscribe toward the paraphernalia for the teaching and entertainment of the girls. They suggested that a hymn and song book should be brought out for factory operatives, and as they had noticed that these failed to be interested in the factory girls newspaper taken in by the Company, whilst the booklets referred to above were enjoyed and had proved beneficial, they therefore requested that a Christian magazine as easy in style, should be brought out, with Christian and Bible teaching in it, for which they undertook to subscribe. This eventuated in a magazine of more general use, called "The Sunday World," which in the less prejudiced factories finds a ready sale among the girls. The chief superintendent of this factory sent ¥5 wherewith to buy the best book published in England on the betterment of factory operatives.

So much do the girls love books, picture leaflets and cards, that careful arrangements have to be made to prevent the distributors being mobbed, when there are many hundreds of girls in the room. In

every factory there are operatives who gladly buy, and in fact sometimes the girls ask to be allowed to do so.

Another way of reaching the operatives is by being at the employees' exit gate morning and evening, when they are leaving work, by giving them papers or hymn sheets. Sometimes the singing of hymns and short addresses is very popular.

My chief experience of the ill effects of abnormal hours of work on small children has been gained outside the gates, and any one who will take the trouble to spend a half an hour from 6 A.M. thus will be able to verify what has been written in the papers. Of course, it is necessary to get information as to which factories employ small children.

With what freedom we can teach or distribute literature depends entirely on the parts of Japan from which the operatives come. In some factories, from the very begining, because there was no fanaticism to deal with, the companies allowed us free action. There are factories, however, where operatives come from parts of the country quite unopened yet to Christianity, and they themselves, or their families, are bigoted Buddhist religionists, who would submit to anything rather than being taught Christianity. The companies who began to entertain the idea of allowing our work in the factories were confronted with this real difficulty. Meetings distinctly for teaching Christianity would in such boarding houses mean the closing down of the works. After due thought I decided that the girls' point of view would be best met by defining the work as *nagusame no kyoiku*, education combined with recreation intended to benefit body, soul and mind. As the families represented in the factory

probably did not hate Christianity but what they thought was Christianity; therefore in teaching in these factories care would be taken to remove prejudice, and in the place of the ordinary Greek words the Japanese equivalents would be given. In this way I believed no loss would accrue to the companies. This experiment proved most satisfactory, everywhere the girls listened gladly, and I have seen large assemblies spell-bound, drinking in the story of salvation, and in time all prejudice had vanished.

There are factory managers who are now willing for work on the same lines to be carried on in branch factories in different parts of the country, too distant to be worked from the Osaka centre, if only volunteers would come forward.

The important feature of factory work lies in the great opportunity of thereby reaching with the Gospel the most remote towns and villages to which as a rule Christians have no access. By God's providence representatives of these are now in our midst, and the opportunity ought not to be lost.

The factory mission work specially touches the commercial world, who generally think lightly of Christianity, simply as a doctrine, not as a living power. They see a work of mercy carried on, they see the changed lives of some of their operatives, and in talking indirectly of how Christ can meet the sore need of these girls, they too are affected. One manager owned he became a believer while simply listening to the plea for them.

As already indicated, there are considerable signs of advancement. Many Factory officials in the Osaka district are most cordial. Managers, superintendents, both men and women, engineers, doctors and nurses co-operate in the work as occasion

requires. The wheel of progress has been set in motion, and the factories that are still going on the old lines are bound before long to be impelled forward. In Japan, when reforms begin, they go on by leaps and bounds, and even while I have been writing this paper, advance has been made in some factories here without Christian ideals.

Yet with many external improvements, the surface is barely touched, while the moral standard is so low. Lacking the blessed knowledge of the omnipresence and love of God, there is no incentive, no power to raise lives. This is not merely a statement. It is a proved fact, for in the factories where regular and frequent entrance has been given, before long the managers have remarked on the extraordinary change in the moral tone. Christianity is the power and the only power that can raise these girls. If good factory laws are made, and the companies avail themselves of all the Christian influences for the upbuilding of character and spiritual enlightenment, the Japan factories bid fair to rise to the level of the best in any land.

J. M. HOLLAND.

N.B.—As interesting material concerning the Matsuyama Home arrived too late to be inserted in its proper place at the beginning of this chapter, it had to be relegated to the Appendix, q.v.

Editor.

CHAPTER XII.

CHRISTIAN WORK IN THE LIU-CHIU ISLANDS.

Eighteen years ago Mission work was reopened in the Liu-Chiu Islands under the auspices of the American Baptist Missionary Union after an interregnum of nearly forty years. In 1854, not long after Commodore Perry's visit to Japan, Dr. Bettleheim, who was supported by an English Naval Officer's fund, that old hero who had striven so faithfully for seven dreary years to establish Christianity in the islands, was obliged to leave. A Mr. E. H. Moreton, who succeeded him, but did not share his perseverance, did not remain long on the island. From that time until 1891 no effort was made to give the Gospel to the Liu-Chiuans, But they were not forgotten by ONE, who from of old had bidden the Isles to wait for Him. Into the heart of a saintly lady He had given the keeping of His "time" for this particular group of islands. She visited Japan in the spring of 1891 and expressed to the writer her great desire that some one should again undertake the work in the Liu-Chiu islands; but, as the islands of the Inland Sea of Japan had been laid upon his heart, he told her of what was needed to carry on work among them. To this she replied: "If you will help me realize my desire for the Liu-Chiuans to hear the Gospel, I will help to bring about a ship for the Inland Sea"; and thus her generous heart made possible two great evangelistic movements for Japan. From the very first it was her thought that this would be an opportune field of service for Japanese Christians and that the work should be carried on by them as

missionaries, without the necessity of foreigners living on the islands. The writer fully concurred in this thought, and it was with this understanding that the American Baptist Missionary Union took up the work thus providentially put into their hands.

To Mr. Hara Michinosuke, recently ordained pastor of the Baptist Church at Kyoto, belongs the honor of being the first Japanese evangelist to carry the Gospel message to Liu-Chiu, and the seven years of faithful, consecrated service given to the work has left an impress which is evident to-day; for he is much beloved even now by the Liu-Chiuans who through him have been led to Christ, though he has been away from the islands nearly twelve years.

Not long after the Baptist work was established in Naha, the port of Okinawa, a member of the M. E. Mission, who, it seemed, had long thought of opening work in Oshima, an island adjacent to Kagoshima, finding the place occupied by the Roman Catholics, decided to go on and see what the prospects were at Naha. Meeting with a warm welcome from our evangelist, he held some meetings in the Baptist preaching place in Naha, and shortly afterwards that mission decided to send another evangelist from the main land to work there; and ever since the Baptists and Methodists have gone along together very harmoniously, as there is plenty of work on the islands for both missions to do.

As is the case on all new fields, the work was very discouraging for the first few years, and very great praise is due to the Japanese workers that they persevered in their efforts. Strong prejudices had to be combated, ignorance and superstition had to be met with much patience and kindness, and no one who has not gone through this kind of ex-

perience knows how much of faith and hope and courage, indeed all the long list of Christian graces, had to be called into use in this hard and difficult field. The first ten years were spent in sowing the precious seed of the Kingdom, and as a Mission we were fortunate in having a man of Mr. Hara's type to do this peculiarly hard work. Early in his Christian life he had consecrated himself to such island work and had desired to go to the Ogasawara Islands, but no opportunity offered, and, when the call came to him to go to the Liu-Chiu Islands, he felt it was a Divine call and never wavered in his devotion to this needy field, and only when consumption threatened him, did he reluctantly give up the work. The next one to take up this difficult post was Mr. Uchida, now pastor of the Himeji Baptist Church, but he did not stay over three years on the island, as his wife died not long after his going down and that seemed to discourage him and he was glad to get away.

The present pastor, Mr. Haraguchi, is one of our old and tried men. He has been there for nearly six years and has rendered excellent service during that time. One cannot say enough about Mrs. Haraguchi. She is one of the most competent and most consecrated Japanese women I have ever known. Her hopefulness and optimism are certainly refreshing and her bright sunny disposition is such that she wins her way right along into the hearts of the Liu-Chiuans. She has been the inspiration of a remarkably large Sunday School work in which the teachers, a fine band of young men, are themselves graduates of the school in connection with the Naha church. We have four Sunday Schools related to the church with an enrolled membership of over seven hundred pupils. These Sunday

Schools contribute a good percentage of the baptisms into the church each year, and they make good working members. It was she who proposed to have in Naha a Zen-Rin (neighbourhood improvement) Kindergarten, which not only taught the little children, but incidentally helped to teach the mothers, cleanliness as well as Godliness. She has trained and enthused some excellent workers among the Liu Chiuan women, who are now working for their sisters without pay from the mission. In Shuri this year the Liu-Chiuan evangelist and his wife opened a night school for women, and so popular has it become that last month they numbered sixty pupils and a good waiting list. Besides being taught to read and write in Japanese, they are given regular religious instruction, and some are asking for baptism.

It would not be right to close this article without mentioning the splendid service rendered the Liu-Chiu Mission by Miss D.D. Barlow, who on several occasions went down to the islands and made quite long visits. She visited Nago frequently and held meetings there, doing good pioneer work at that place. We were not able to open regular work for lack of means and workers, but I believe regular services are carried on there by the Methodist Mission. We have work at Naha with an organized church and ordained pastor (Japanese) and preaching places at Shuri (the old capital) under the care of Mr. Nishihara and his wife, both Liu-Chiuans, and also at Itoman under the care of Mr. Urazoye and his wife A daughter of the latter was for eight years in one of our Girls' Schools on the mainland and she is now helping in the Kindergarten at Naha. Last year we had forty-five baptisms into the Naha Church, and altogether the outlook is encouraging in every way. ROBERT A. THOMSON.

The first event of the year was the completion of the mission house and its occupation by the Presiding Elder and his family, May 4. The property includes a large and commmodious house in semi-foreign, semi-Japanese style, and nearly two thousand *tsubo* of land, all enclosed, with a stone wall. It is situated half way between Naha and Shuri on a hill-side known as "*Asato Nikai*; the Second Story of the Village of Peace." May we change its name to "The Hill of Peace" and wish that it may be one of the hills which the Psalmist prophesied should bring peace to the people.

During the year, three new preaching places have been opened, Kumejima, Yonabara and Tomari. At the first of these, an island forty miles by sea from Naha, we have two Christian families. The daughter of one of them returned to her home last year after graduating at Aoyama Girls' School, and has helped her father in organizing a Sunday-school, and in keeping up some kind of a meeting on Sunday evenings. We have visited this place three times during the year and hope next year to arrange for monthly visits. Kumejima is a beautiful and most healthful place, and the little band of Christians here deserve our sympathy and help.

Yonabara, reached from Shuri, is a port on the opposite side of the island from Naha. Bro. Oho and Miss Hori, the Bible woman, with other workers from Shuri, have visited it every Tuesday evening, and there are a number of inquirers.

Tomari, the third of the new preaching places, lies just across the river from Naha, between Naha and Asato, where I have my home. We formerly had a preaching place here, so that we are really only re-occupying old territory. This work was begun in August, and a Sunday-school and a Thurs-

day evening preaching service have been maintained regularly since. The attendance at the Sunday-school has become so large that it is necessary to limit the number of children admitted to the space in our room. The average enrollment is 130, which is ten children to each mat. The average attendance is almost as large, for the Sunday-school is highly prized and there is a large waiting list of children eager to take the places of any who drop out. Much of the success of this Tomari work has been due to the faithful labors of Bro. Gaja, our first Loo Chooan convert. Others have helped, but he has always been on hand, ready to speak whenever it was necessary, or to do any work, however humble, to secure the success of the enterprise.

The success of the Tomari Sunday-school leads me to speak of the flourishing condition of all our Sunday-schools. Sunday, Feb. 28th, was a stormy day, and the attendance was not up to the average, yet in the three Sunday-schools, Naha, Tomari, and Shuri, 425 children were present. We could accommodate a few more children at Naha, but at the other two places we are at the limit for room.

At Shuri especially we are embarrassed in this way by our success. The Shuri church began May, 1907, with a membership of twenty ; this year it will report ninety full members. The space question in Shuri is a pressing one. We absolutely must secure more commodious quarters. To do this will require a considerable increase in the allowance for rent. Many of the larger houses in Shuri have been torn down and moved away within the last few years, while the population has not materially decreased, so that rents have steadily advanced. The few houses, large enough for use, which remain, have been divided into tenements, and are shared by a number of

families, so that it is a very difficult matter to secure a suitable one, but at whatever cost, better quarters must be secured.

The faithful labors of Bro. Oho at Shuri have been greatly aided by Bro. Sakubara, a local preacher, one of the teachers in the Middle School. He has preached in the evenings in the Loo Chooan language, interesting thereby a very large number of women, who do not yet know Japanese well enough to understand a sermon.

Efforts of this kind must be encouraged more and more in the future. The religious observances of Loo Choo are almost wholly kept up by the women, who have, in every other respect as well, a far greater influence than Japanese women If we are to Cnristianize the people, the attention of the women must be roused and their attendance at our meetings secured. This will not be impossible, if they can be addressed in their own language. Loo Choo customs have forbidden them to attend meetings where men are also present, but they will break over their customs, if they are sufficiently interested. Meetings for women only can be made a great success, if they are held in the Loo Chooan language. More than two hundred women gathered at our house to hear Dr. Ogata with Mr. Iha as interpreter. To do this work successfully, Loo Chooan-speaking Bible women are most necessary. Mrs. Yoneyama does excellent work in this way, but more such, and especially Bible women of Loo Chooan birth, are much needed.

The Loo Chooan services make it necessary that portions of the Bible, the ritual and a few hymns, be translated into the Loo Chooan tongue, and for this work we have two brothers by name of Iha, who seem providentially raised up. Mr. F. Iha, B. A.,

the older, gave special attention to language study in connection with his course in the Imperial University, and, what is even more to the point, has made a special study of his own language, and is one of the best living authorities on its literature. His brother seems to have a special gift for poetry, and the translation of the hymns will largely fall to him. I hope they will be the John and Charles Wesley of Loo Choo.

This Loo Chooan version of hymns and Scripture, it should be observed, is not so much for distribution as for general reading, as it is to be kept in the hands of our workers, and by them read and taught to the people. There will be no permanent need for a large edition of the Bible in Loo Chooan, for the Japanese version answers well for that, but there is this pressing need for a small edition to be used as an evangelizing agency. The manuscript of a beginning of this is now ready for the printer.

Last year, for the first time in the history of our work, a District Conference was held in Okinawa, and we liked it so well that we held two sessions of it! One session was devoted to the routine business, and the other to a general program. An interesting feature of the latter meeting was the large attendance of laymen at all its sessions. We propose to follow the same plan during the coming year and to devote the May session to Sunday-school matters and Bible study.

One of the most interesting features of my report I have left to the last; I refer to the visit of Dr. Ogata, who came to us on account of the special evangelistic work. He spent two busy weeks holding twenty-four meetings, addressing nearly three thousand people, and doing uncalculable good.

In conclusion, a word about the future. While not in the least abating our efforts for the Japanese in Naha and Nago, where they are far more accessible than in Japan proper, I feel that we must more and more push our work among the Loo Chooans, especially in the country villages. What has been done in Yontanzan, could be repeated all over the islands, if we had a few more workers like brother Hika and the means to support them. One such additional worker is in sight this year, and can be supported by special gifts. But special gifts are uncertain and can not always be depended on. The time has not come to apply a limited or a decreasing appropriation to Loo Choo; and in view of the great opportunity here, I feel that some plan should be adopted which will save us from it. If the village work which I have urged can be prosecuted for fifteen years more, we can, by linking up the country societies into circuits, be far more nearly self-supporting than any district in Japan is to-day.

H. W. SCHWARTZ.

CHAPTER XIII.

THE SALVATION ARMY.

Our Leaders.—During the past year we have had a change in the Leadership of the army in this country. Commissioner and Mrs. Hodder, who were lately in command of the army's operations in London, have been appointed by the General to take charge of our work here, and already they have visited every Station from Okayama to Hakodate, and even as far as Dalny and Port Arthur. In the meetings conducted by them, a large number of persons have sought Salvation. We are full of faith and expectation that, under our new Commissioners, fresh from the centre of the movement, things will advance in every department.

Literature.—The "*Toki no Koe*" (*War Cry*) is proving to be a considerable factor in the spread of Salvation. Many cases of conversion occur through the perusal of its pages. The demand for the "Common People's Gospel," *Heimin no Fukuin*, still continues, thousands of people yearly seeking from its pages to know the way of Salvation.

Finance.—In this direction also we have much cause for gratitude to God. Especially in connection with our two Annual Financial Efforts, viz., "Self Denial Week" and the "Thanksgiving Festival," very substantial increases were made on any thing that had previously been done.

New Officers.—A very encouraging feature has been the securing of a number of excellent young men and women, who are now being trained as officers. They give exceptional promise of being useful and earnest workers for Christ.

Women's Social Work.—Some improvements have been effected in our Tokyo Rescue Home for Women,

and the place is now much more comfortable and convenient for the carrying on of this work of mercy. A good number of girls have been received during the year and, through the Christ-like ministrations of our officers, many have been restored to lives of virtue. Our Rescue Home for Women at Dalny is also greatly in demand, and the officers in charge have been able to receive and restore to friends and home many, who, but for their efforts, would have certainly been led or driven to lead lives of shame.

Men's Social Work.—Our new *Prison Gate Home* for men was successfuly opened during the year, Viscount Okabe, Baron Shibusawa, Mr. Shimada, M.P., and many other influential gentlemen being present; and their expressions of gratitude and appreciation of the work being done were most liberal indeed.

Cheap Food and *Lodgings*—Have also been provided for crowds of poor men and women, at our Institutions in Honjo, Tokyo. These places are indeed a god-send to hundreds of the poorest.

Our Workmen's Home—Has also been well patronised, our officers finding employment for large numbers of men every week. Their spiritual condition is also attended to, as will be observed from the incidents at the end of this report.

Work among Students.—Our new Students Institute in Kanda, which was also opened during the year, is gradually becoming well known among men students. There are now 28 in residence, and the number is still increasing. Meetings for Prayer and Bible study are held daily for the students, and a special Salvation meeting every Sunday afternoon at 2 p m., which is generally well attended. At these meetings, almost without an exception, young men have decided for Christ. Classes for instruction

in the English Language have also been commenced, and are being held nightly.

In connection with the above Institute we have also a "Poor Man's Lawyer." Advice is given gratuitously to poor people, who are unable to pay the usual legal fees. This Department has already rendered notable service.

Fresh Advances.—A large new Building has been secured at *Dalny*, which will accommodate about 250 people. We hope to open a New Corps here in the course of a few weeks. A Home for Women's Rescue Work has also been rented at Hakodate, where we shall recommence operations. Our previous Home was destroyed in the great fire some time ago.

Nursing and *Slum Work* among the Poor are included among the advances contemplated in the near future.

A LOST GIRL RESTORED TO HER HOME.

Not long ago Mr. Tomeoka of the Home Office, and Governor Arima of the Yokohama Prison, while travelling from Yokohama to Tokyo by train, observed a destitute looking girl in company with a man. They overheard him saying to the girl: "You must be careful in future, or you will be deceived again." Becoming interested in the case, they made enquiries and elicited the following facts.

The girl was born in Takanawa, Tokyo, and at the age of 12 was seized by some navvies and carried away to Yokohama. For three years she was the victim of their immorality, and was finally deserted by them. She was then taken in charge by an ex-criminal, who had once been convicted for robbery and murder and lived with this man until recently. During the time she was with him, she occasionally

requested permission to return to Tokyo; but he always refused, threatening to kill her. Two children were born to them, but were put to death by the father. Lately this man was again arrested by the police, at Fujisawa, and the girl was once more free.

The police detective (for such he was) was now escorting her back to Tokyo, in the hope of being able to trace her parents. This however was a task of great difficulty, as the girl had been away so many years. However, the two gentlemen before named suggested to the Police Authorities, that the case be handed over to the Salvation Army. This was eventually done, but not until they had exhausted every means of tracing the girl's relations.

She was immediately taken into our Tokyo Rescue Home for Women, and cared for there. Meanwhile inquiries were instituted by our Officers, and her people were found. The girl's father had been dead some time, and her mother had married a second time, while her grandmother was discovered at Shinagawa, and was still much concerned about her missing grand-daughter.

There were great rejoicings when the girl was taken by our Officers, and restored to her home and friends, where she now is, happy and free.

FIVE TIMES A MURDERER.

T. was born in the Province of Niigata. When young, he was adopted by a family in a small town named Numata Machi, Gunma Province. His adopted mother however was a woman of loose character, and in order to conceal her own wickedness from her husband, she endeavoured to get T. out of the way. Twice she attempted to murder him secretly, once by a sword, and again by means

of poison, which she obtained from a doctor, who was her accomplice. The lad escaped, but vowed vengeance on the woman, and swore to kill her and each of the five men who were concerned in her guilt. He was then only 13 years old.

After making this resolution, he procured five separate suits of clothing (*kimono*), intending, as soon as he had killed one individual, to don a new suit of clothes; and so on, until the five were killed. Terrible to relate, he carried out his determination, and one by one he murdered those five men.

His enemies were now out of the way, but through these crimes he had become callous in heart, and was then a daring burglar, often committing deeds of great violence; for which he suffered long terms of imprisonment.

Last year, he came under the care of the Army Prison Gate Home Officers, and, while earning his daily bread, was also taught the Way of Salvation. Finally he got convicted of sin, and sought the mercy of God; and is now rejoicing in Christ as his Saviour.

Since his conversion, a newspaper reporter asked him how he felt when killing a man. He replied: "When doing so, my hands and feet would tremble violently, and my ears would be filled with a roaring sound, and my whole body would be bathed in perspiration. I could not tell whether I was in the body or out of it, and I wished myself were dead."

What a cause of rejoicing that even such a man can be changed by the love of Jesus Christ! He is now earning an honest living.

WOMAN SAVED FROM SUICIDE.

X. was deserted by her husband, and, to make matters worse, it happened at the time when she

was nearing confinement. In her despair she determined to commit suicide. Going to the sea-shore at Shibaura, intending to throw herself in the water, she was frustrated in her attempt because of the numbers of people in the vicinity. She turned away, and wandered along towards Shibaguchi to pass time, and presently came to Shimbashi; a little farther and she reached Ginza 3-chome, where she saw a strange looking band of men and women marching the street, with a drum, and singing. Attracted by them, she followed on, and entered our Ginza Meeting Hall.

As she sat in the meeting and listened to what was said, she began to understand, though very little, about the Heavenly Father, who is so loving and kind, and the Saviour who gives rest to the heavy-laden. She thought, if this be really true, she had no need to die, but instead she would get Salvation. So at the close of the meeting, she wended her way to the Mercy Seat, where she was lovingly dealt with and pointed to Christ, the Sinner's Saviour.

Her sad story was told to the Officers, and she was eventually taken to our Rescue Home, where she was tended, until her child was born and her health was restored. She is now living a new life of hope and gladness.

Our hearts are full of praise to God for what He has wrought during the past year. The record of soul saving work has been maintained, and while we are far from being satisfied with the progress made, we are stimulated to believe for still greater conquests during the coming year.

R. Hamilton Orr.

CHAPTER XIV.

EVANGELISTIC WORK.*

THE AMERICAN BAPTIST MISSIONARY UNION.†

The Rev. R. A. Thomson reports that during 1908 the evangelistic work of the mission was pushed to the utmost limit of its resources, and the opportunities for real aggressive work were greater than ever before. That the mission has taken definite steps along this line of work is indicated by the completion of the new Tabernacle in Misaki Cho, Kanda-ku, Tokyo. This plant, designed especially for student evangelistic work, cost the Board some *yen* 30,000. The Rev. W. Axling and the Rev. H. Yoshikawa have been assigned to this important work.

We quote from the report:—

One other striking advance in our work has been the completion of a little Bible schooner, Fukuin Maru No. 2, which is designed to follow in the wake of No. 1, and carry on the work opened up by the larger vessel. The smaller vessel is in the care of a very remarkable man, one who was for years boatswain in the Fukuin Maru and has been soundly converted. He is what might be called a "living monument" of God's saving grace and is never happier than when telling what God has done for him. The little vessel carries a heavy cargo of the Living Word in the shape of Bible, Testaments and Portions, and these are circulated wherever they

* Compiled by Rev. C. H. B. Woodd.

† The Missions are referred to in alphabetical order.

will do good. The Captain is exceedingly careful in his work of Scripture distribution and does not believe in throwing it around broadcast. I cannot report for the Captain in his work, but we all know that he keeps busy in the 360 odd places which he regularly visits.

The Japanese Baptist Missionary Society shows abundant signs of activity and growth. In 1907 it raised for the care of its own work the sum of *Yen* 305.89 and in 1908 the sum of *Yen* 1002.46, which shows a decided advance. It makes Nagoya the center of its operations.

Again, the opening last autumn of our Bible Woman's Training School at Osaka under the Principalship of Miss Mead is a step in advance for the preparation of properly trained Bible workers as a direct aid in evangelistic work. We are looking for great things as a result of this advance.

Of work in the South-West, Rev. F. C. Briggs writes very brightly :—

"One of the most satisfactory phases of this year's evangelistic work in the country districts of Harima and Tajima Provinces, has been the interest to hear 'What the teaching is like,' shown by many, who till recently have been either hostile or indifferent. For instance, in the bright little town of Tatsuno, there have been many attempts to interest the people, all seeming to end in failure to make an impression in this Buddhist stronghold. This year, however, we found a welcome, really a cordial welcome, and on the one day a week we could give to this place, there have usually been three good meetings: one for children at four P. M., attendance about one hundred; one for middle school teachers and scholars at six, with twenty-five or thirty in

attendance; and an evangelistic service in the evening in an old fencing school with an audience varying from fifty to two hundred. Some have already become Christians, and a good number are actively helping in the meetings and identifying themselves with this Christian movement.

"Again, spending the month of February in Tajima Province, when the deep snow, preventing ordinary work, gives the people leisure, we found both men and women of the farmer class (not simply the young people) ready to come in spite of storm and bad roads, to listen for two or three hours to the teaching of Christianity. In village neighbourhood meetings without stereopticon or special attraction the average attendance was about fifty thoughtful listeners. Two years ago in this same province attempts were made to break up our meetings, and a few years ago it was impossible to hold open meetings in the business streets of Toyooka, where we now have two regular weekly meetings that sometimes crowd away out to the middle of the street, and so far as we have seen are always orderly and respectful.

"'Tis a golden opportunity for country work for the missionary, for the foreigner is still a curiosity, while the subject of his teaching is getting to be one of the topics of the day in many a remote corner of the Empire. The fact that seventy-five or eighty per cent of the population of Japan is living in these scattered towns and villages, and that, because they are small places, they are left practically untouched by either Japanese or foreign Christian workers, needs repeated emphasis."

Mention ought to be made of the very excellent work accomplished by the two General Evangelists who have been busy during the year holding

special evangelistic meetings in connection with our churches all over the country. In Kobe we had three series of meetings, lasting from four to five days each, in Kobe, Hiogo and Ono, all of which were fruitful in results. This form of work is of very great value as it stimulates the churches, especially in the country and our mission owes a deep debt of gratitude to the generous donor in America who makes this work possible. It is a special line of work in which he is interested, and we reap the harvest in precious souls coming into the Kingdom.

The Baptist work in the Liu-Chiu islands reports steady growth. There were forty-five baptisms into the church at Naha during the year. A special feature of the evangelistic work was the going out of little groups of believers into the countryside during the summer months, when the farmers were resting between the planting and the harvest. The Christians sat down by the roadside, singing hymns and entering into conversation with people who gathered to listen. They told very simply the Gospel story and asked their listeners to come to the preaching services at the nearest preaching place, or to the Naha church, according to the vicinity. These "talks by the wayside" have resulted in several conversions and a number of enquirers. During the dull season men and women came bringing their lunch and spending the whole day at the pastor's home in Naha, which is also the church home. In Shuri, Mr. and Mrs. Nishihara have been very earnestly working for the women as well as for the men. Realizing if there is to be an improvement in the family life, the wife and mother must be lifted up out of her present state of dense ignorance and superstition, they

opened a night school in their own home and with the help of a young woman, a High School graduate, are teaching the women to sew, to read and to write. They charge a small fee, just enough to pay for the oil used in lighting and other necessary expenses. These women are also taught the Christian religion and are eager learners. The class numbers over fifty, and we feel it is an onward movement for the coming of the Kingdom of Christ.

THE AMERICAN BOARD MISSION AND THE KUMIAI CHURCH.

The following notes are taken from Rev. G. Allchin's report :—

"PERFECTING OF SELF SUPPORT"

The most characteristic event of 1908 in connective with the Kumiai churches was the "Perfecting of Self-support," so-called. It will be remembered by readers of the CHRISTIAN MOVEMENT, that at the beginning of 1906 the Kumiai Body took over from the American Board Mission full care of and responsibility for thirty aided churches. The Mission made a grant of 8,700 *yen* to be paid in three annual instalments. The Japan Missionary Society (Kumiai organ) undertook to raise at least 6,000 *yen* and to bring those thirty aided churches to self support in three years or by the end of 1908.

At the same time and partly for the sake of accomplishing this self-support, a campaign of special "Concentrated Evangelistic" effort was inaugurated and continued through the three years. In one center after another, for periods of from two or three days to a week, the whole strength of from two or three to a half dozen prominent workers, mostly

ministers, but partly laymen was *concentrated;* workers of the vicinage also were frequently requisitioned and their strength *concentrated;* at the same time a general call was issued for all the churches to *concentrate* (hence the term *Shūchō Dendō*) their prayers for the success of the work in the particular center of attack. In this way during the three years sixty-two series of meetings have been held.

The tangible results of the *Shūchō Dendō* have been 1865 baptisms, some few persons who had been baptized in childhood brought into the church on confession of faith, believers generally quickened, and the churches and workers alike awakened to a fuller consciousness of the joys and possibilities of aggresive work in bringing people into the Christian life.

The results of the effort for "perfecting self-support" in the thirty aided churches (of which effort the *Shūchō Dendō* was one form) were that up to the end of 1908 eighteen churches had actually assumed self-support, and six had been handed over by the Japan Missionary Society to the Local Association (*Bukwai*) within whose borders each was located. Three more attained self-support in January, 1909, and the remaining three are under some kind of provisional care.

The superlative emphasis upon the aim of bringing a body of aided churches to financial independence may have been attended with some infelicities. It has been charged that effort has sometimes seemed to be directed to bringing into the church men of means who would support it rather than sinful men who would find in it a new life. There may have been instances of the presence of this lower financial motive. But the writer believes that

such instances were not sufficiently numerous to discredit to any appreciable extent the general high spiritual tone of the movement. And it is a well known fact that many of the fields worked were those of churches already self supporting and others were those where the mission is aiding. Any way, the church of Christ in all its history has been prone to develope one phase of its manifold life at a time according to its environment and according to the circumstances of the particular period of its history.

On the whole the success of the three years' campaign and especially of the last year (1908) is one which every candid observer must applaud and on account of which every friend of the cause may well give thanks and take courage.

INCIDENTS.

1. In October, 1908, an old standing quarrel between the employees of two departments of a large public service came to a head, and certain persons whose reputation had suffered from it began to look for remedies. The root of the trouble seemed to be largely the carelessness of the employees of one of the two departments. All concerned noticed that one man in the other department, not only took no part in the quarrel, but he alone gave no cause for complaint. While discussing this fact among themselves, the investigators formed several hypotheses as to the reason for this man's unique behavior. One man said: "I believe he must be a Christian." The rest were amused at the thought, but finally decided to make direct inquiries. A committee of three or four went to the man's house and asked him, if it could be that he was a Christian, and if so, whether the

fact had anything to do with his conduct. His reply was: "Of course, I am a Christian, and, of course, that is the reason why I try to do my duty peaceably." The men immediately expressed a wish to become Christians too. After keeping them waiting for nearly a month to test their sincerity, he introduced them to a missionary, who began meetings for Bible study with them. The attendance which began at ten soon increased to eighteen, and then fell off to between six and ten; but one became a true Christian apparently, and others have expressed themselves as determined to become Christians. Now another company of inquirers has been organized from the other department of the service.

2. The young head of a prominent and wealthy family has been for some years dissatisfied with the form of Buddhism to which he was brought up. He had started a club some years ago for the study of a more virile and self reliant sect of the Indian cult. This also dissatisfied him and he urged his wife at least to look into Christianity. She did so and in time became a warm Christian. On the father's death this young man had been left with a rather unfortunate household from the Occidental stand-point. His own mother had been sent away without divorce and another woman taken in without marriage. Out of loyalty to his father and with non-Christian indifference to such things, he left matters as they were for years.

He called on a missionary a day or two after the American elections and offered his congratulations on the result. The conversation, until after he had risen to withdraw, was entirely on every-day matters, as the missionary did not know that his quest had any interest at all in religion. At this point how-

ever the missionary urged him to stop and talk a little larger. He asked of his religious views. Thereupon the visitor told of his dissatisfaction, as mentioned above, and went on to say that he had only two objections to Christianity, one of which was the purely personal one that he was responsible for the Buddhist club and could not honorably leave that until it was either on its feet or else had died a natural death. During the conversation both his objections were met; whereupon, brightening up, he said: "I am now ready to give my life wholly and happily to Christ. I would like to be baptized here and now, I have been so long on the verge that I hate to wait an unnecessary moment." The church committee were immediately informed of the situation and unanimously voted to accept him without further examination at the communion service next day. This precipitancy justified itself in the results. The new born son worked out a new filial spirit. Justice and love for the wronged mother overcame the inertia of standing by the father's unrighteousness. The change in the home came about without ill feeling or jealousy. The usurper left willingly to be maintained in a separate house, and the mother came to ber own. The young wife happily assumed the daughter-in-law's place. Man and wife, mother and quondam rival, came to church together the Sunday after the restoration.

SUMMARY.

With 2,300 adult baptisms in the *Kumi-ai* churches, according to our last report, 600 more than in the previous year, more than in any former year of the 40 years' life of our Mission, we have reason for profound gratitude and for good hope of

larger spiritual mercies in the months before us. The major part of this result is due to the strong body of independent churches, of which two prominent characteristics are enthusiasm for extention of their work locally, and, especially, thru the Home Missionary Society, and increasing contributions for carrying on such work. Their total for all purposes in 1907, was *yen* 84,544, about *yen* 10,000 more than in 1906.

THE ANGLICAN COMMUNION.

Rev. C. F. Sweet writes that one of the noteworthy events of 1908 was the meeting of the triennial Synod, which made still clearer, what has for years been apparent, viz., the development of *corporate consciousness* on the part of the Japanese members, both clergy and laity.

Another noteworthy event was the resignation of Bishop Awdry from the charge of the diocese of South Tokyo, after heroic efforts to carry on his work here. His whole life was notable for spiritual energy, pure and unflagging zeal and devotion, and far-seeing vision and hope. Such men are more than administrators: they are pioneers of faith, *they* behold what *we* vaguely dream of, they enkindle enthusiasm and inspire with constancy, they bring cheer and light to the discouraged and the faltering. Many prayers will be offered for him and his true yoke-fellow as he waits in much suffering, but "perfect peace," for the last summons here.

Changes in the Episcopate are imminent also in two other dioceses. Both Bishop Fyson of Hokkaido and Bishop Evington of Kyushu* have felt it

* His resignation did not actually take place till 1909.

necessary after more than 30 years of work to resign their active part in it and to return home. Their conscientious piety and fidelity have been given to their work in generous measure. Theirs was a great part in the setting up of the *Nippon Seiko Kwai* and sincerity of purpose and genuine goodness are a portion of their service which can never be lost.

THE EVANGELICAL ASSOCIATION OF NORTH AMERICA.

Rev. S. J. Umbreit reports:—

A healthy growth is evident in this mission. The thirteen regularly organized societies with the forty-one preaching places report an increase of 176 members, while two new stations were taken up and three additional evangelists employed, so that there are at present 22 men in the field. Our forty-three Sunday Schools enjoy an average attendance of 1397; thirteen of these children joined the church during the year. Most of the teaching in these Sunday Schools is done by trained workers; when however such persons can not be obtained, others are kindly urged to serve in this important department of Christian work.

The organized churches over ten years old are all partly self-supporting. For a number of years the native church has obligated herself to raise 20 per cent of the preacher's salary on all fields of labor in existence over ten years; in addition to that they pay about one half of the running expenses. Since every year new work is taken up and already established stations reach the stipulated age limit, the total amount to be raised by the churches increases and consequently the annual conference reapportions yearly the amount which each church is

to raise. There also exists a native conference missionary society, which raises a considerable sum of money for evangelistic purposes.

Among us the relation between missionaries and native workers is exceedingly cordial. For a number of years the missionaries have urged the Japan Conference to form a resolution in favor of independence and forward it to the General Conference in America, but such movements find absolutely no hearing.

It gives us great joy to report that an ex-judge, who for many years studied Christianity was during September baptized and received into the church. When thirty years of age, he served as assistant judge in Osaka, but owing to delicate health he was obliged to go to the hot springs of Arima during the summer, where he met some foreigners and learned something about Christianity. He at once purchased a New Testament, but after reading the four Gospels, he concluded that nobody could live up to such strict moral teaching; and Christ's miracles, but especially His resurrection and ascension, seemed only means to delude the uneducated masses. After this he made no further effort to acquaint himself with Christianity. Confucianism seemed quite sufficient for the cultivation of our moral and spiritual natures. However, owing to the death of a daughter, who seemingly was the joy of the family, he again began to read his Testament, not because he had any desire to become a Christian but to find a balm for his deeply wounded heart. About three years after that, he became judge in the Court House of Hachioji. In this city he met several Catholic missionaries and began to attend their services, and to enjoy the followship of Christians. Meanwhile he moved into another town, and came in contact with

a lady missionary of the Baptist Church, and of course was kindly urged to attend their services, and for a number of years he and his family were regular attendants on the Sabbath day, and were almost persuaded to become Christians. Just at this time the angel of death again invaded his home and took a twelve year old daughter to the great beyond. Griefstricken, he resigned his position and moved into another city, where he continued his profession as lawyer. There were churches in this town, but he visited none of them. However, he held special meetings for his family on Sundays and was often visited by Christian ministers. Owing to a removal to a town where there were no churches, he gradually lost all interest in Christianity and confessed himself spiritually dead. Soon however he again lived in a place where churches were found, and his former religious impression began to revive, and finally in 1904, when living in Ichinomiya and coming under the influence of preachers of the Evangelical Association, he began to attend their prayer-meetings and preaching services, and soon his wife received holy baptism and about one year after that he also decided for Christ and was baptized in his 58th year.

THE EVANGELICAL LUTHERAN CHURCH.

The report from Rev. A. J. Stirewalt may be summarized as follows :—

1. The opening of a Koto Yobi Gakko, with a one yea.'s course, in Kumamoto. Some of the teachers in the Government High Schools assist in this school. The teaching of Christian ethics and contact with the students gives the missionary his opportunity.

2. The erection of a substantial building for the Kindergarten at Saga.

3. The work among the convicts in the penitentiary at Omuta has had to be abandond owing to new government regulations.

4. Hakata being a specially difficult field of work, the baptism of 46 persons in less than two years is noteworthy.

The following account of a Christian Dispensary at Kumamoto, though not distinctively a part of the Lutheran church work, may be given here:—

In June of 1908, the Christians of the various churches in Kumamoto united in starting a dispensary, which is open for the treatment of poor people on three days during each week. The two doctors in attendance are both good Christian men, who took their medical course abroad. These give their services gratuitously. The current expenses, which amount to from 40 to 50 *yen* per month (chiefly cost of medicine), are met by monthly subscriptions from those who are interested in the work. About half of this comes from Christian sources, and the other half from non-Christians. The governor, mayor, and other men of prominence give support. Between 20 and 30 patients are treated every time the dispensary is opened. Besides meeting its object in reaching some of the poor people with the Gospel, it has had a strong influence on other people, if we are to take the expression of the city newspapers as an evidence. Until recently, these papers were quite critical of Christianity, but, when writing about this dispensary, they seem to have changed their attitude to no small extent. Just recently one of these papers sent an invitation to each pastor of the city, to publish in its columns, free of charge, all announcements of meetings and subjects of

sermons. An influential Baron of the city who had been contributing to this dispensary, recently died, and left 300 *yen*, as gift to it.

THE GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

The Rev. E. Schiller writes that this Mission is not supported by any particular Church at home but is carried on by a small group of friends chiefly in Germany and Switzerland. The Mission takes special pains to prove both by the spoken word and the written page that there need be no inseparable gulf between heart and head. Being one of the smallest Missions in Japan, the foreign staff at the end of 1908 consisted of 3 German missionaries, 4 Japanese pastors, 3 evangelists, and 3 Bible-women; the centres of work being Tokyo and Kyoto.

THE HEPHZIBAH FAITH MISSION.

The Rev. F. L. Smelser writes that the principal work of this Mission is in Yokohama. Teaching is conducted day and night in the Isezaki-cho Hall, and the workers are in touch with some 70 of the many thousands who heard the Gospel message during 1907. One prodigal son was actually on his way to commit suicide, when he was arrested by the preaching at the Mission Hall and subsequently returned joyfully to his father's home. Sabbath School and country work is also carried on by the Mission.

THE FREE METHODIST MISSION.

The Rev. S. E. Cooper makes special mention of the public evangelistic work of this Mission, and the following are extracts from his report:—

One special feature of our evangelistic efforts in Osaka occurs in connection with the great festival days. One of our chapels is located on Shita Dera Machi, where multitudes pass on such occassions. This chapel is thrown open to the street on these days and evangelistic services are carried on all day. The purpose is to make these services as interesting and attractive as possible. They generally consist of a brief song service, followed by a short talk or exhortation, not over fifteen minutes in length, after which an earnest invitation is given to inquirers. At that point in the meeting, a natural interval occurs during which our workers are very busy. The entire audience frequently changes at this time. Some leave the building, others are conducted to the inquiry room by one division of the workers, while another division is busy distributing tracts to those in the street and inviting still others to enter the building for the next service. These meetings are always very fruitful.

On the island of Awaji, where our work has been established longest, a special evangelist was secured last September, who gives his entire time to this kind of work. He, in company with the resident missionary, has made a number of evangelistic tours through the island, and in this way the gospel has been preached in every village in the whole island. During the past few years, such tours have been made by a small band of workers twice a year regularly, and the results have been more encouraging each year. Last year there was a marked improvement in the attitude of the people toward these workers and their message of good news. One policeman, when he knew of our purpose to preach the gospel in a certain village, said to the missionary: "Preach the gospel with all your

might. It is good for our people. They are bad and need it."

At another time it was desired to rent a permanent place of worship in a new village. Upon entering the village, the question was asked of the crowd on the street, whether or not there was a house for rent. To this no attention whatever was given. Then the missionary announced that it was desired to rent the house for the purpose of preaching the Gospel. At once their attitude changed and several individuals became actively interested and searched thoroughly, until they found one of the nicest houses in the village, which was rented at a reasonable rate. Since then the place has been visited with a gracious revival in which a large number have been saved. All this was the fruit of earlier evangelistic efforts made in that village.

Another special feature of our evangelistic work is the labors of Rev. T. Kawabe, a successful evangelist, well-known in many parts of Japan. Although he devotes most of his time to the work in Osaka, yet he receives many urgent calls from the various denominations throughout Japan to hold evangelistic meetings, and he generally meets with remarkable success wherever he goes.

One of the most significant features of our work is the increasing spirit of aggressiveness manifested by our lay members. Our young men are organizing themselves into bands and conducting meetings without the aid of the regularly trained workers, and they are having very good success. The women's meetings are becoming more and more a center of interest, and the attendance is increasing, so that it has become necessary to divide the forces and have them meet separately.

To the writer, this movement among the laymen

is significant because it betokens the ultimate and rapid success of Christianity in Japan. Of course, we should not despise the excellent work that is being carried on by those faithful laborers, who, at great sacrifice, devote their entire time and the whole of their lives to the preaching of the gospel to their own people. They are by far the most successful and the most valuable agencies in the field and should continue to occupy the place of leadership in carrying on the great work. But these are altogether too few in number, and so long as we depend upon these alone, the problem of reaching the unevangelized multitudes of Japan will continue to present most serious difficulties.

This movement among the laymen, if properly encouraged, will surely multiply the number of those who offer themselves for regular training in our theological schools, and this again will furnish the added number of trained leaders for which we so earnestly pray.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

The year 1908 was one of such exceptional historical importance in connection with this Mission, that the following statement received from the Rev. W. P. Turner must be given in full :—

The territory occupied by the Southern Methodist Mission is that between Kyoto and Shimonoseki and is sometimes spoken of among ourselves as "The Inland Sea Mission," because nearly all the stations lie on the shores of that famous sheet of water. The work for administrative purposes is divided into three districts, Kobe, Hiroshima, and Matsuyama. The year 1908 will be an important one in our Mission history in the changes that took place in the administrative form of our work. Up

to April of that year the *Bucho* or Presiding Elders of the three districts had always been missionaries, who, according to Methodist Church government, are sub-superintendents, under the Bishop, of all work in their districts. The *Bucho* is thus *ex-officio* chairman of the *Bukwai* or District Conference, and it is his duty to visit each pastor's charge four times a year, hold Quarterly Conferences there and look after other interests of the Church. But from April, this administrative work was turned over to three Japanese *Bucho* and the missionaries of our Mission will no longer be administrators of the Japanese Church. But this is a point in policy where we differ from the other two Methodist Missions that formed the Japanese Church. So the striking features of the year were the changes that took place, followed by a wide spread movement in educating the church membership to a new and advanced idea of their growing responsibilities to the church and to their people. The churches generally have responded well to the greatly increased financial burdens put upon them. The most marked and interesting fact in the Mission's evangelistic policy was a unanimous and enthusiastic purpose, expressed in resolution and otherwise, to go out into new and wider fields and open up new work. It is expressed by one missionary in his plan to start a Methodist Church in every *gun* or county town in his section; and another missionary in his report expressed our policy in the following three "needs,"—

The First Need—is a more adequate appropriation for the *evangelistic work* of the *missionaries*. This may be represented by the clear statement that at least $1,000 increase is required.

The Second Need—is the *housing* of the *evan-*

gelistic work by the supply to each missionary of *better preaching places.* It will take some three or four years to fully meet this need. A beginning should be made at once. Inexpensive but substantial church buildings in each place would give a feeling of permanency and assurance of great success to the work of our missionaries.

The Third Need—is the *doubling* of the *number of missionaries* engaged in *evangelistic work.* The Board of Missions should send out two new men at once and keep them coming until the need is met.

The Southern Methodist Mission has always laid great stress upon the importance of Sunday Schools, and this form of work was well kept up in 1908, although in some places the number of students fell off. We have always reported more than three Sunday School scholars for each church member, which is about the best record of any Mission in Japan. The teachers and students in the Kwansei Gakuin, in the Lambuth Memorial Bible Woman's School at Kobe, and in the Hiroshima Girls' School do a great deal of work in running Sunday Schools in their respective communities. In Hiroshima alone there are nine schools and over thirty teachers.

So the year 1908 may be described not so much as one of actual advancement in any one line, but as one of important administrative changes, followed by earnest and well-laid plans both by Japanese and missionaries in co-operation for advancement in the immediate future.

Last year being one of great historical importance in our work, a special committee was appointed at our Arima Mission Meeting in September to draw up a report setting forth the facts and changes up to date and the outlook for the future. This report

is so valuable that I hope space can be found in the CHRISTIAN MOVEMENT for the following rather lengthy extracts from it, especially that relating to the evangelistic work. This report will be of more interest and historic value than detailed incidents in the work.

The outstanding fact of the year ending September 1, 1908, has been the successful entrance of our Japan Mission work upon its second stage, that is, Mission work in connection with an independent native Church raised up by missionary labor. This has meant the working out of a practical plan relating our Mission work to the new Japan Methodist Church, in accord with the principles fixed by the Commissioners in the Basis of Union, and the adjustment of our Mission operations to this new plan.

I.—State of the Work at the Time of the Readjustment. When the readjustment took place, *i.e.* at the first Meeting of the new Annual Conference, the M. E. Church, South, had in Japan 36 missionaries, including wives. Of these 14 were men, all members of Conference, and 10 were single ladies. Four of the men and nine of the ladies were in educational work. The others were in evangelistic work.

There were also 14 Japanese preachers, who had been members of the Japan Conference of the M. E. Church, South, up to the time of the organization of the new Church. Three of these were in school work. There were besides a number of evangelists and Bible women employed by the Mission.

In the work until then carried on by the M. E. Church, South, there were 1,837 church members and 15 Stations or Circuits. Each of these was paying something toward its own support but only

two churches were wholly self-supporting. There were 14 church buildings and 6 parsonages, valued at 99,979 *yen* ($49,989). The Sunday School work was flourishing. There were in all 56 Sunday Schools with an enrollment of 4,984.

II.—The changes that took place.

The M. E. Church, South, in Japan became a part of the Japan Methodist Church. All male missionaries of our Church had their names transferred to their home Conferences, but, while now holding their Conference membership there, they continue to work in Japan. They work in association with the Japan Methodist Church and are associate members of the Annual Conference.

The West Conference was invited to take over into its control all the work that it could care for with its supply of Conference preachers and its available funds. Because these funds were inadequate to support all members of the Conference, our Mission Board made a grant of money directly to the Japan Church to be used by it in supplementing pastors' salaries or for church or parsonage rents. A like amount had previously come from the same source for the same purpose. With this additional help, the Conference was able to take over 15 organized churches that had been a part of our work. To this group of churches our missionaries have no direct official relation.

The remainder of the evangelistic work formerly a part of the M. E. Church, South, remained under the Mission control. It is an integral part of the Japan Methodist Church and is related to the Conferences and general work of the Japan Methodist Church, but it is served by missionaries or by evangelists employed by the Mission and is under Mission management.

The status of the educational work was not changed. All property remains as before in possession of the Mission Board, except churches and parsonages. These are to be given over to the new Church, so soon as proper arrangements are made for holding property.

III.—How the work has progressed under the new conditions.

The six months since the Annual Conference have proven satisfactory beyond expectation. The work taken over by the Conference and that remaining under missionary direction have both gone forward with new vigor and continued success. The relations between the missionaries and the Japanese pastors and people have been happy. The Japanese leaders from the Bishop down have sought the counsel and co-operation of the missionaries and have gladly responded to invitations to work in the missionaries' circuits. On the other hand, missionaries have rendered valuable help in charges served by Japanese preachers and have had frequent invitations to do so.

While no longer under its supervision, the Mission Board has not abated its interest in those churches taken over by the Conference. The new church building in West Osaka has been carried on by the Board, as originally planned, and is now nearly completed. At Mikage, where is another of these churches, the Board has given most of the money needed for the church building soon to be finished. By the same kind of help, the Oita Church has been considerably enlarged. The Mission Board has also assisted the churches at Hiroshima and Iwakuni, the first to secure a far better lot for its new church and the second to enlarge the lot it had. Besides help in special enterprises and the grant in aid of salary and rents for Conference members, referred

to above, our Board joined with the two other Mission Boards concerned in the setting up of the new Methodist Church in Japan, to provide a fund to be used for a special evangelistic campaign by the new Church in the inauguration of its work. This was followed by the extensive, painstaking, and valuable work of Dr. and Mrs. Hamill in Japan, likewise made possible by the M. E. Church, South, which assumed all their expenses.

Such generous action, revealing the true feeling of our Church toward the new Japan Church, has bound us to our Japanese brethren closer than ever.

In the part of the work under missionary management, property has been acquired for woman's work at Oita and for Night School work at Matsuyama. Improvements have been made in the school buildings of the Kwansei Gakuin and the Lambuth Memorial Bible Woman's School. The new building of the Palmore Institute is nearly finished and a Kindergarten is being built at Harada, near Kobe. Such facts show plainly our purpose to stay in Japan until our work is finished.

IV.—Outlook for our Mission Work.

The changes that took place in the readjustment to the new conditions, and the relation of our Mission evangelistic work to the Japan Methodist Church were stated above. The future of evangelistic work will be largely determined by two conditions, viz., the field yet unreached, and the ability of the Japanese Church to evangelize it.

Japan is yet an unevangelized country. It is roughly estimated that forty-nine of its fifty million people have not yet heard the gospel.

In the big cities there are large districts with no Christian work. Many of the country towns are without preaching, while practically nothing has

been done in the country. The Methodist Church of Japan earnestly desires and requests the continuance and extension of our Mission's evangelistic work. Our missionaries, now freed from the work of Church administration, are able to throw their strength fully into wide evangelization—into pioneer work in untouched fields—which is the true work of the evangelistic missionary.

Each of our male missionaries (even though in school work) has charge of some Mission Circuit or Chapel, and all the single ladies are doing some kind of evangelistic work. In this way that part of the field not taken over by the West Conference is being cared for. A number of native evangelists and Bible women are working with and under the direction of these missionaries. Success in this work will not be difficult to reach, nor long in coming, provided necessary requirements are met. It must however be well understood that we are entering a new and more expensive stage of Mission work. It is something new in Mission history.

THE JAPAN METHODIST CHURCH.

In close connection with the foregoing statement should be read the following report from the Rev. H. H. Coates, D. D. :—

Since the consummation of Methodist Union in June, 1907, all the evangelistic work of the three Missions associated with the Japan Methodist Church, viz., the Methodist Episcopal, Methodist Episcopal Church, South, and the Methodist Church, Canada, has really been and is part and parcel of the work of the Japan Methodist Church. One of the principles carefully guarded in the Basis of Union, which represents not only the will of the Japanese

Church but of the Methodist Churches in the United States and Canada, is that none of the Missions shall form separate Church organizations, but so long as they continue in Japan, they shall "bear their part of the burden which rests upon the Methodist Church of Japan". All the male missionaries are members of the Conference, with full rights and privileges, except on questions touching the character or Conference relation of Japanese preachers, and even the latter limitation was removed by a special resolution of the first General Conference of the new Church for all who elect to apply for full membership. Subsequent legislation by the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the United States prevents their missionaries from availing themselves of these full rights and privileges, but as yet all the missionaries of the Canadian Methodist Mission hold this relation of full membership in the Japan Conference. The following is not an official report of the Japan Methodist Church for the past year; but the Secretaries of the East and West Conferences and Bishop Honda have kindly put important materials at the writer's disposal for use in preparing a statement.

The work in Japan is divided into two Conferences, the Eastern and the Western, which meet annually. The second session of the Eastern Conference was held from March 16th to 23rd, 1909, in the Central Tabernacle, Hongo, Tokyo, and of the Western Conference, in the Methodist Church, Fukuoka, Kiūshū, from March 26th to 31st, both presided over by Bishop Honda, with his usual ability. There are in the two Conferences 83 ordained Japanese ministers, 32 probationers for the ministry, 48 evangelists, and 24 missionaries engaged directly

in evangelistic work, making a total male evangelistic force of 184. But besides these, there are over 50, who, as teachers in schools and local preachers, whether missionaries or Japanese, who contribute much toward the building up of the church. When to these are added the lady missionaries, who number over 60 and the more than 30 Bible women associated with them, we have a total force of workers of over 320.

The total membership numbers 13,807, which includes 2754 who are either members on trial or baptized children. During the past year there have been 1231 adults and 187 children baptized, making a total of 1418. There are 253 Sunday-schools with 22,170 scholars and 1050 teachers. The number of Young People's Societies reported is 54. In addition to the amounts raised for local churches and Sunday schools, an assessment for connexional purposes, such as the Bishop's salary, travelling, etc., a General Conference Fund, aggregating about *yen* 7000 has been met, since the united Church has been formed. This does not include the free-will offerings of the people for various benevolent purposes, or their subscriptions to the Home Missionary Society, which for this past year netted *yen* 1470.34 At the Eastern Conference, when it was discovered that this meant a deficit in the funds of the Home Missionary Society, an appeal was made, resulting in a few days in the pledging of *yen* 861.32, which it is expected will yet reach *yen* 1000, and part of which is to be devoted to the relief of the families of deceased pastors and evangelists and needy superannuates. The heavy assessments on the churches according to their membership have caused a considerable weeding out of nominal Christians and a keener sense of responsibility for Japan's evan-

gelization on the part of the best elements in the Church. There is evidence of a deepening purpose and resolve to face the grave problems, financial and otherwise, which naturally accompany a declaration of independence of direct foreign control in ecclesiastical matters. The Church is discovering that when its great Mission to the nation is entered upon in the spirit of faith and entire consecration to God, the words of the Master are still true, "My yoke is easy and my burden is light." With the "sense of vocation" is coming the consciousness of power, "I can do all things through Christ which strengtheneth me." There was no more gratifying feature of the recent Conferences than the optimistic faith of the laymen, upon whom the financial burden naturally presses heaviest. Not to trust God for ways and means of carrying on His work, it was urged over and over again, was nothing short of a sin against Him. These questions must be taken out of the region of purely worldly business and solved in the atmosphere of believing prayer. Faith first and then finances; sanctification of the Spirit and then whole burnt offerings to the Lord: this was the note that sounded out with Scriptural clearness and found an echo in all hearts.

In general it may truly be said that the spiritual note was the predominant one in the recent sessions of the Conferences. The writer has never attended as spiritual a Methodist Conference in Japan as that held in Tokyo in March. From beginning to end both ministers and laymen with one heart were determined not to allow the technical routine of business and discussion to eliminate or overshadow the paramount purpose for which they were met together, to wait upon God for the enduement of power for all-conquering service during the coming

year. The original program of the Conference which allowed only thirty minutes each morning for a devotional meeting before the regular session for the day opened, was by an overwhelming majority changed so as to give a full hour daily for this supreme end, in addition to other special meetings having a similar object, and it was in the inspiration thus received that each day's work was entered upon and prosecuted. No wonder then that the business was executed with despatch and that the spirit of knowledge and sound judgment and brotherly love prevailed. Almost no racial differences appeared to mar the harmony of the proceedings; but Japanese and foreigner alike, with one heart and soul and with mutual respect and confidence and love, thankful for the victories of the past, united in planning and praying for a mighty revival during this historic fiftieth year of Protestant Missions in Japan, that will take in every church and preaching-place and their environs within its sweep.

The two sessions of the two Conferences have furnished excellent opportunities for the workers, both lay and clerical, hailing from the different bodies that came into the Union, to become better acquainted with one another; and one can see that the *esprit de corps* of Japanese Methodism is growing apace. The sectionalism of the past is all but gone; the isolated units are fast becoming fused into a homegeneous whole by the all constraining power of the love of Christ. Differences in disciplinary usage and the like, inherited from the past, may occasionally, and indeed unavoidably, show themselves, but the new church is adjusting itself with remarkable rapidity to the new régime.

One of the questions, for example, which for a

time threatened to create division in opinion was the work in Corea. During the past year there has been an agitation in some quarters for withdrawing from Corea and centralizing all efforts upon the work in the home land. It was felt by some that for the present the claims of the home work were so urgent that it was not fitting to divert finances or men to those without. But at the Conferences it was made plain that, after all, the work in Corea is not foreign mission work in any proper sense, being confined to the Japanese residents there, while also the results are proving of inestimable value to the Japanese Empire in the delicate task it has undertaken on behalf of the Corean people. Unfortunately, many Japanese who have gone to Corea to live, are of a class whose attitude and conduct tend to create prejudice and mistrust in the minds of self-respecting and patriotic Coreans and greatly hamper the pacific administration of Prince Ito and his associates of the Residency General. But though their number is yet small, the Japanese Christians have proved a most wholesome leaven, entering sympathetically into the aspirations of the Coreans on the one hand, and acting as sincere interpreters of the benevolent purpose of the Japanese Government on the other, so that it would be hard to overestimate the value of their services to the cause of international peace and good fellowship. When the Conferences therefore came seriously to see how manifest a duty they had along with other denominations, to Christianize their own nationals in Corea as well as in Japan, there was practical unanimity in supporting the Home Missionary Society's Corean work. And they look forward with confidence to the time, perhaps not very far distant, when they will be able to make their own

direct contribution to the evangelization of all their Oriental neighbors.

As to the relation of the missionaries to the actual evangelistic work, they are either *Bucho* (Presiding Elders or Chairmen), evangelists at large itinerating over part or the whole of a District, or by the joint action of the appointing power of their respective Missions and Bishop Honda, assigned to the oversight of particular fields, or, in some cases, they are left free to develop work of their own in the cities where they reside or in the surrounding country, always however making it contributory to the work of the Japan Methodist church. That their worth is being appreciated is evidenced in many ways, but that appreciation took concrete form this year in a unanimous resolution by the Western Conference requesting the Mission Boards in the United States and Canada to send more missionaries to join the Japanese church in its efforts to win Japan for Christ. Here is nothing to indicate that our Japanese brethren really think the missionary's day in Japan is done. He necessarily works under conditions very different from those of the pioneer missionaries, but his mission in Japan to day is as Divinely-appointed as that of any man called to service in the Kingdom of God, and none of us needs to confer with flesh and blood as to whether we have any thing to do here. The Japanese church is making heroic efforts to measure up to its share of the responsibility for the salvation of the Japanese people, and all those considerations growing out of love of the brethren, loyalty to Christ in His great saving purpose for humanity, and compassion for the unevangelized multitudes, must surely urge on with an all but irresistible compulsion the heart of every true

missionary to do his utmost to help them in their gigantic task. "Having no hope and without God in the world"—this describes the appalling spiritual need of the great mass of the Japanese people yet, in spite of all that modern progress and civilization have done for them, and no argument can excuse Christendom for leaving the infant church in Japan to minister single-handed to these millions of Christless sonls. There is no more strategic point in the world's evangelization to-day than Japan. To win Japan for Christ will surely mean as much for the evangelization of the Orient as her modern civilization is meaning for the civilization of the Orient. Instead of retrenchment of the Christian forces, the cry should be "forward" all along the line. It is no time for Christ's officers, whether Japanese or Anglo-Saxon, to contend with one another about place or power, but in warm comradeship, in humility and faith and courage, filled with Christ's all-conquering Spirit, to march with united front against the long-entrenched citadels of superstition aud lust and soul-paralyzing worldliness to take this nation in the name of the Lord our God. If we are all only "not disobedient to the heavenly vision," what may not the next fifty years witness in the regeneration of the East?

THE ORIENTAL MISSIONARY SOCIETY.

The report received speaks of 1908 as a very successful year in the history of this mission and the outstanding features of the work are summarized under the following headings:—

TRAINING SCHOOLS, ETC.

The principal object of our Society is the training of a native ministry, which is not without its many

difficulties and trials, but as we have seen twenty inland mission stations manned by young Japanese who were trained in our Bible Schools, also fifty young men and women doing successful work in the various districts of Tokyo, we have felt more than repaid. Twenty-eight young men and twenty-two young women are now in training; the majority having finished the two years' course, will be sent to inland stations during the coming year.

The Central Gospel Mission open nightly has had during the year more than two thousand (2,000) seekers; the Asakusa Mission nearly nine hundred (900). Cottage meetings are held in thirteen different districts, and fourteen Sunday Schools have an attendance of some one thousand children. Some of these schools are in the slum districts, and at Christmas time a "not rice dinner" has been their Christmas treat, while the parents have come along too, quite enjoying "being entertained."

The "Bible School Church" has had a regular attendance of one hundred adults each Sabbath morning, and during the year they sent out their first missionary and wife, assuming all expenses of going and support. This is our first step toward a self-supporting native church. Seven new stations have been opened during the year, the native Christians paying the rental and all expenses of the mission halls except the workers' allowance.

At one place the Christians are planning to build their own neat chapel.

PRISON WORK.

This department of the work has been abundantly blessed. One brother has given his entire time to visiting the prisoners in various places, and reports one hundred ninety (190) conversions. During the

January term of court a noted criminal of the Yokohama prison was to be tried. Some weeks before, he was given a copy of the New Testament, and also dealt with personally, and professed conversion and gave clear evidence of it. The day of his trial came, and the court-room was crowded. When questioned by the lawyers of his crime, he remarked: "I am guilty of it all, but that is not half, my sins have been greater than you can ever know." Quite abashed at this ready confession, the lawyer said: "Why do you not deny the charge, you know the consequence of a confession"; when from the bosom of his faded prison garb he drew his much prized New Testament, and holding it up where all might see, he said, "This is the reason I have confessed, this Book did it all." And for nearly an hour he stood before that company of onlookers, telling of his young life that had been so filled with sin, then of his meeting the prison worker, and of his 'finding Jesus' in his lone cell.

We praise God for this Living witness of our Risen Lord, for the testimony of this Power of the Word of God.

WORK AMONG TELEGRAPHISTS.

For eight years work has been carried on in a small way among the Telegraph Operators, and six of that craft have been in training at our Bible School, but not until last year were any steps taken toward an organized work for them. A "Telegraphers Christian Association" has now been formed, which keeps an evangelist busy in visiting the various offices of the Empire, and holding special meetings for Telegraphists alone. A 24 page magazine, called "Denshi," is printed especially for them, and a goodly number of young Telegraphists

have been definitely won for the master. The evangelist, having formerly been one of their number, readily finds an entrance into any office in the Empire. The Lord's blessing seems to especially rest upon this new work.

LITERATURE.

"Hōnō no Shita" has gone to one thousand readers twice each month. "Electric Messages," our English Journal, has visited twenty-five hundred homes monthly. 1,000 copies of "Whosoever Gospel" have been printed, and ten different kinds of Holiness Booklets, and thirty-five different kinds of Gospel tracts. "Denshi" for Telegraphists goes to three hundred readers, a new Hymnal is on the press at present, also the New Testament marked in colors.

TRACT DISTRIBUTION.

During the year over 2,000,000 tracts were distributed and 5,000 copies of the Illustrated "Gospel of Mark." Many of these leaflets were used at open air services, or given to the crowds near Asakusa Temple. Several large districts in the country were visited from house to house and there seemed to be such a willingness in the hearts of the people to read the tracts and to hear of our Christ. A short explanation of the tract often led to the purchase of a Bible; one afternoon in a tiny village seventy-five New Testaments were sold, and we find, wherever these silent messengers have gone, there has been a desire created to know more. Several workers endeavored to visit every home within a radius of sixty miles, and many were their experiences of meeting burdened souls, and of an earnest inquiry after the tract.

VILLAGE WORK.

These small hidden away hamlets have been much upon our hearts, and God has enabled us to send workers into three large districts of villages. The worker locates in the most central one, and each day aims to have a meeting in some neighboring village, and the results have been wonderful. The simple village folk seem to become Christians so much more readily than those in the cities, and there have been scores of conversions among them.

WORKERS.

Six foreign missionaries and one hundred fifty-four native workers (including families) are our present force.

KOREAN BRANCH.

Our little Society has "lengthened its cords," and two missions have been established in Korea, manned by Koreans who were trained in our Tokyo Bible School. We hope to open a Bible Training School there during the year.

CHINA BRANCH.

Two missionaries of our society have a mission in Hongkong and a temporary Bible School, which we trust may be enlarged during the year.

FINANCES.

During the past year, fifty thousand (50,000) *yen* was received and expended, also a gift of 8,000 *yen*, held in trust for the Korean Bible School. These gifts have come largely from abroad from our own friends.

THE PRESBYTERIAN MISSION OF EAST JAPAN.

The following are extracts from the report received from the Rev. and Mrs. G. P. Pierson:—

In and about Tōkyō there are twelve places under mission care which in general are making encouraging progress. It is the pratice of the mission to hand over its various points of work to the Japanese Church as rapidly as the Church can assume the financial support of such work. One piece of work in particular merits attention and imitation—the open air preaching under the big trees near the Seiyoken in Ueno Park. Since the Exposition of 1890, this work, initiated by Miss Youngman, and receiving annual re-sanction from the police authorities, has been carried on—with the exception of cherry-blossom seasons—every pleasant Sunday afternoon. Students, soldiers, officials and the "common people," many of whom never enter a Christian church, have stood there and listened to the old Gospel faithfully preached. Many have subsequently become members of various churches. The Sunday afternoon audience varies from 100 to 1,000; it is probable the largest regular Christian audience in Tokyo, averaging as it does something like 300 people, and is as attentive and quiet as congregations under church roofs.

In Hokkaido our fifteen Presbyterian churches and chapels (Dendō-Kyōkwai) are distributed throughout eight of its ten provinces, and have a membership of about one thousand communicants, ranking probably second among the five leading Protestant Christian bodies at work in the Island.

Looking back over the year, the deepest impression left on my mind is not so much the memory of a few events that stand out, but rather the curious feeling that the year was really *one long prayer meeting!* There was first of all the Friday evening prayer meeting, begun in our house nearly three years ago, for the filling of the Holy Spirit and a general

Revival on Japan. This was kept up as usual through the year, small in numbers, but fervent in spirit. One of our members, an elderly man, would sometimes pray five times in one evening; another, a youth, would sometimes pray for twenty minutes at a stretch, and repeat this in the same meeting, which always lasted two hours, and sometimes three.

There were the many special prayer-meetings held for God's blessing on our petition, drawn up by Mr. Sakamoto and signed by 106 Christian members of our Asahigawa W. C. T. U. and Y. M. C. A., addressed to both Houses of Parliament, asking for the removal of a group of houses of ill-fame built very near the Boys' Middle School. When, as president of the W. C. T. U., I waited on the Governor of Hokkaido at his residence in Sapporo, and in an otherwise delightful German interview (His Excellency was a student of Jurisprudence for nine years in Vienna), I respectfully called his attention to the fact that our petition had passed both Houses of the Imperial Diet and our plea had thus been endorsed by the people, he said: "The *Government* is the sole power which decides these questions, and the Government can not and will not give its consent to this petition."

We then resumed our prayer-meetings. For seven weeks a men's prayer-meeting was held weekly in our Presbyterian Church, and for four months a daily prayer-meeting was held in our house for the removal of these houses of imquity. They still stand, and we are still praying.

You may suggest the possibility of the following being a case of *post hoc, ergo propter hoc*, but the facts remain that Asahigawa, with now over a hundred members, had a blessed and prosperous

year, having had 47 baptisms (from the year July, 1907-July, 1908). Since the Revival and the special Evangelistic meetings conducted by the Rev. Kimura Seimatsu last December, it nearly doubled its membership, and more than doubled its Sunday School roll, now numbering 270 pupils and 7 faithful wide-awake S. S. teachers, who were greatly stimulated by the visit of Dr. and Mrs. Hamill last fall. One of the most happy results of the Revival of Prayer is that the Christians have been quickened, some of them have received a baptism of the Holy Spirit, numbers of inquirers have been attracted by the pastor's powerful preaching of the Gospel, which is "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (II Cor. 2 : 4).

Several years ago in a certain province of the Hokkaido there was a man named S. K., who was chief of a gang of gamblers. His territory at one time was invaded by another gambler chief, and S. K., to protect his interests and the interests of his followers, met his enemy and killed him, in a fight. S. K. was a samurai. Despite the criminality of his occupation and the sin of murder, his bravery and his defence of his retainers won for him a name. But he was apprehended, tried and condemned to death. Happily for him, however, on the death of the Empress Dowager, his sentence was commuted to life-imprisonment. It was during his confinement in the Tokachi Penitentiary at the time of the revival there that this man became a Christian. One of his companions—probably the man to whom he was chained—determined to test him, to see how much there was in Christianity. So he assailed him for over a year, but the man stood firm and his tempter said, "If Christianity is like that I'll believe too,"

and he did. Since entering the prison as the result of an injury, his leg had to be amputated. But this great loss and indeed his whole imprisonment he looks upon as blessings; since they secured to him salvation and peace.

S. K's behaviour in prison was so good that quite recently he was released. If he had gone back to his old life and former companions, they would have provided him with all he needed. He had the choice of a life of iniquity and ease, or a life of fidelity to Christ and hardship. When he was released, he was brought into a room, where were assembled the Governor of the Prison, the Buddhist chaplains and other officials. In taking leave of them he said: "I have been saved by Jesus Christ and I am going to work for Him the rest of my life. I am going to wear poor clothes, to eat poor food and to work hard for a living (he had become an expert sock maker) and I am going to do all this to save my old companions."

It was from this same cold bleak desolate Kushiro that the story of Inouye came, Inouye faithful unto death. Among the little handful of Presbyterian Christians in Kushiro was a very active and earnest young man, named Inouye. He really was a Baptist, but, failing to find a church of his own persuasion, he joined ours. He was a busy man, being an official in the tax-office. But he found time to attend all the church services regularly, to have special meetings in his own house, to give out tracts assiduously to unbelievers, and even to edit a little Christian newspaper for young men. On the 10th of March, 1908, his duties took him on foot on a long and perilous trip into the snow-bound country. A fierce blizzard sprang up that day. When within a mile of the post-house, where he

expected to spend the night, he was overcome by the deep snow drifts and the terrific cold. He was found the next day, his body frozen to death, but *in the attitude of prayer!*

May we not think of him as the type of our Hokkaido Christians? For we have learned to pray in the Hokkaido, and we had need to learn. And now in spite of cold and snow and storms may we keep the cold out of our *souls;* and with our eyes fixed on Him, and our hands locked in His, may we be found at our post, like Inouye, "faithful unto death!"

The Evangelistic Missionary's Place in Japan to-day is still a large and important one, which he alone can fill. He should not be side-tracked into teaching English or doing *chiefly* secondary work, literary, financial, or whatever it may be, and however important it may be *in its place.* The chief work of the Missionary is still to preach the Gospel to the heathen, who in the Hokkaido certainly are willing and eager to hear it. During our trip to Kitami we had meetings in hotels, meetings in private houses, meetings on the sea-shore, meetings gotten up on the spur of the moment without five minutes' preparation or one cent spent in advertising them. The people flocked to them in large numbers, and for two reasons: first to hear the Christian sermon, and second to hear it preached by a missionary. At one hotel, the crowd blocked up the entrance so that the guests were incommoded and the hotel keeper asked us to engage *rooms* for our meeting, on the next night. We did so with the result that both rooms and lobby and entrance were packed with eager hearers, double that of the night before.

The missionary's initiative is still needed too to spur the Japanese evangelists on to this pioneer evangelistic work, especially among the labouring classes and fishermen, and soldiers, and miners. Even the very best and most spiritual among them have a singular shrinking from approaching men not of their own class. And such people come far more readily to the missionary for Christian teaching than they do to the Japanese evangelist. I believe that for many years to come the best field for our work will be country evangelism.

THE PRESBYTERIAN CHURCH, SOUTH, MISSION.

The following notes are taken from the report sent in by Rev. C. A. Logan :—

With the opening of our Theological School in Kobe, the evangelistic work took on new life. A number of new chapels have been opened, and groups of Christians formed, so that we hope to take a large part of this growing city out of the influence of Buddhism at an early day.

From Tosa Mr. J. W. Moore reports that there have not been a large number of baptisms, but he has undertaken almost a new departure in the work. Feeling the burden of preaching the gospel to every creature in his field, he distributed 100,000 tracts. The eagerness of the people to read these led him to prepare a catechism, giving in eight chapters as clear an idea of the gospel as possible, and some 70,000 of the first and second chapters of these have been distributed, mainly in the schools. A lay-worker says that all who get them read them, and all who read them understand them. At Kochi, within the year, Mr. Munroe laid the foundation of the second church. He rented a nice chapel in the eastern part of the city, gathered a Sunday-school,

a Kindergarten, a nurses' class, and students' classes, and had regular preaching services every Sunday. A group of Christians were baptized and others are being instructed. The owner of the chapel prayed to her idol, that he would send some good people to rent her house. The Lord sent "the Jesus' people," as she called them, and almost all the members of her family have received Christ.

Encouraging news of progress also comes from Tokushima, Sanuki and Nagoya.

THE REFORMED CHURCH IN AMERICA MISSION.

The Rev. W. G. Hoekje's report contains the following items of news:—

Since the Nagasaki church became independent of the mission in 1906, the evangelistic work of our missionaries in Nagasaki has been largely in assistance of that church. During 1908, in addition to this, two Sunday-schools, one of which was organized late in the year, were conducted by the foreign teachers of Sturges Seminary, assisted by a few of its pupils. There remains the work of the Kagoshima and Saga stations.

Miss Lansing was, for a large part of the year, alone at Kagoshima. She carried on successfully each week four or five Sunday-schools, with an average attendance of at least 400 children. In these she used as teachers several recently converted young men of her acquaintance, to teach them responsibility for Christian service. Besides, week after week six or seven classes for Japanese Bible study came to her, chiefly composed of students in the Higher Schools. As in preceding years, a number of conversions through this work are reported. A unique feature of the work at Kagoshima has been the holding of religious services

regularly at a factory boarding house accommodating about one hundred girls. Until October, this was done weekly ; but thereafter a new matron continued the privilege for only once in two weeks. Buddhist workers are going the alternate Saturday evenings. Many of these girls have at various times been entertained at the missionary's home ; just before Christmas, eighty-five of them came for an evening's enjoyment.

The encouraging features in the reports from the eleven outstations are a 50% increase in the number of Sunday school scholars all along the line ; a steady growth in contributions, as in number of preaching places and average size of audiences ; and a comparatively large number of baptisms and new inquirers. The evangelists do not find the spirit of self-help and individual work for others prominent among the Christians under their care, though in one or two places there are encouraging exceptions.

The building of a church at Miyakonojō makes this place prominent among our outstations this year. The movement originated within the congregation, the first gift of six hundred *yen* for purchasing a site coming from a widow among its members. Commendable enthusiasm in efforts to secure funds for building followed. One family saved fifty *yen* by getting on without a servant girl for a whole year. An old woman, not yet baptized, spent her time making little paper tie-strings, used in dressing the hair, and realized thirty *yen*. A primary school teacher brought twenty *yen*, the savings of two or three years, and others displayed similar zeal. The assistance of a secular ladies' society in the town had to be refused, lest later the building should be demanded for public uses not

consistent with its purpose. Income from special sources enabled the mission to assist the congregation to the amount of two thousand *yen*; but the erection of the building, after plans had been provided, had to be entrusted to the leaders of the congregation. They have not only shown themselves equal to the responsibility, but have also found it possible, with care, to erect a very neat little parsonage. With this equipment, and a membership containing a large proportion of mature men and women, the congregation's future is bright.

There is a further cause for rejoicing on the part of the Mission in that, during the year, the forward movement in the home church has assumed a definiteness which authorizes us to plan and to hope for the speedy evangelization of our share of the population of Kyūshū.

THE SEVENTH DAY ADVENTIST MISSION

The Rev. H. F. Benson reports as follows:—

There have been two important changes in our work this year: one, the separation of the Japanese and Korean fields, thereby giving the laborers in Japan more time for their work and at the same time being a decided advantage in facilitating the Korean work; the other, the decision to close up the Sanitarium at 42 Yamamoto-dori, Nichome, Kobe, at an early date. This does not mean that we have withdrawn from sanitarium work; we are expecting to open an institution, in or near Tokyo, which will be better fitted for the proclamation of the Gospel of Health. Besides the sanitarium work carried on by the Mission, the Kobe Eisei In, an institution carried on by some of our Japanese believers, has enjoyed a very good patronage during the few years of its existance. This has been carried on

wholly independent of financial aid of the Mission Board, with which, however, it has always worked with fullest accord. In July, Dr. Noma, the superintendent, was able to move the sanitarium into a new building of their own, the new plant costing nearly 40,000.00 *yen*. I cite this as an example where Japanese converts have been able to start and carry on a distinctly missionary work without any help, other than moral support, from a Mission Board.

One other feature of our work, the tent meetings, have been very encouraging; we find the people usually shy at first, but soon they become quite accustomed to this innovation. One great drawback is the climate, which definitely limits this work to the autumn.

A training school for workers was opened in Tokyo in December: this marks the beginning of a permanent school for the training of workers and has students from all parts of Japan, Sapporo being represented by two students, Nagasaki by seven.

The printing work is another encouraging feature. Our plant is small but is able to meet our needs at present; we are hoping to greatly enlarge this work, knowing that the printed page is to be a great factor in giving the Gospel to Japan. Our canvassers have demonstrated that Christian literature can be sold at a price that will yield a profit to the colporter.

THE SOCIETY OF FRIENDS MISSION

Mr. Gurney Binford sends the following concise statement:—

Means of reaching people:—Meetings for workmen in factories; English and Japanese Bible classes; English speaking societies and classes; teaching twice a week in a Middle School; special lecture and Bible-view magic lantern meetings in preaching-

places, theaters and farmers' house; tract distribution; children's Sunday and Bible schools; cooking classes; mothers' meetings; sewing classes; stand at a street fair at the time of a temple festival; a summer English and Bible school in Tokyo for young men; family visiting and personal work by believers.

Gains:—Net number of believers increased 7 %. A small boarding house for students in Shiba Ku, Tokyo. The Christians in one of the stations have taken the support of a man to assist the superintendent of the station by doing house to house visiting and personal work. A request for the formation of a "legal person" for the purpose of holding church property has been granted by the government and in one station a lot has been purchased with money raised by the Christians there for building a meeting-house.

Items of interest:—

The work is in eight stations. In the stations where missionaries live the attendance at the regular meetings for worship is about 20 % of the whole number of Christians in those stations. In stations where only Japanese evangelists are located the attendance at the regular meetings for worship is about 8 % of the number of believers. Only about 48 % of the believers live in the places where meetings are regularly held. Three-fourths of the converts of the year were in stations where missionaries are located.

The following up of students who came to the summer English school has opened some homes in the neighborhood of the Tokyo meeting. Also in that neighborhood permission has been obtained to give Christian teaching to the workmen in two factories at the noon hour. A Christian young man in

the Shiba P. O. has organized a Bible class in the office and has asked one of our missionaries to teach it. Another missionary has just organized a Bible class for boys who have grown too large for the children's Sunday Schools and is having interesting success with it.

A school teacher had to give up his work on account of of failing health and went to a sea-coast town where one of our stations is. There with his wife he conducted a private sewing school. Through the work of the Japanese evangelist, he became interested in Christianity and he and his wife became earnest Christians. He learned the printing business of a fellow Christian and last year moved to a town in the north part of Ibaraki Province and started into business for himself. There was no Christian work being done in that district, so he kept sending requests for Christian speakers, till at last in December a good opportunity was found and a meeting held in a theater. The printer made all the arrangements. There were about 800 people present. After the meeting, we sold all of the New Testaments that we had, 29, and others wanted to buy. In February following we had another theater meeting and sold more New Testaments. Interest seemed so marked that it was arranged for an evangelist to go there twice a month and teach inquirers, the class to be organized by the printer and held in his house.

In one of the sea-coast towns where we have a preaching place, there was a great fire in November causing much suffering. The evangelist who visits the place was successful in raising more than *yen* 100.00, which was distributed though the local office to the sufferers. The results remind us of Christ's words, "that they may see your good works and glorify your Father which is in heaven",

for it has created a better feeling in the place toward Christianity.

THE UNITED BRETHREN IN CHRIST MISSION

We extract the following from the report of the Rev. Dr. A. T. Howard :—

New work was taken up during the year at Hikone, Nagoya, and at a new location in Kyoto.

At the annual conference in Otsu, it was decided to publish a monthly paper as a means of enlisting our people in something more than their own local church work.

A parsonage was erected at Harajiku and a site purchased in Kyoto for a church near the *kogisho* that has been used for the past seven years.

The spirit of self reliance, so far as the pastors are concerned, seems to the writer to be thoroughly healthy and normal, and it is a pleasure to be associated with men who have the interests of the kingdom so thoroughly on their hearts.

In January, a night school was opened in Nihonbashi, Tokyo, which has enrolled above sixty students, the most of whom are clerks from the various business houses in the neighborhood and have comparatively little opportunity to hear the gospel by ordinary agencies.

Chief among the joys of the year has been that of assisting those who seemed to be unusually hungry for spiritual truth.

The head clerk in a dry goods establishment in Nihombashi that employs ten young men, after expressing regret that they could not go to church owing to their push of business from seven in the morning until nine or ten at night, asked our pastor if he could not come and give the clerks a Bible lesson two or three times a week at half past six in

the morning, a request with which the pastor was very glad to comply.

On Christmas day a superintendent in the employ of the Forestry Department was baptized and taken into the church. On the same day a lady, whose fathers for more than three hundred years had been Shinto priests, was baptized as the beginning of a country Christmas service.

As the result of contact with missionaries in Korea, Shanghai, Amoy and other ports in China, a gentleman, who has been for many years in the employ of the Foreign Department, while on a short furlough, wished to identify himself with the church and leave his family, while his children were being educated, in the care of a Christian pastor.

We were glad too to stop the ordinary business at our annual conference to administer baptism to a Japanese teacher and his wife who are engaged in a Chinese Normal School in Tien Tsin. Though the sphere of service of the persons mentioned above is quite different from that of the workmen in two soy factories in Noda, who came in a very orderly manner to a recent evangelistic service, the underlying facts were the same. They believed the church had a message for them and that message they have found or are finding out.

THE UNIVERSALIST MISSION

The Rev. N. L. Lobdell writes:—

Two encouraging features in connection with our evangelistic work during the past year have been:

1. The growth of Sunday schools in number and attendance.

2. The growth of interest on the part of men of mature years in the message of Christianity. A retired army officer, having failed to find in Bushido

and the Imperial Rescript to the soldiers all that his spiritual nature craved, turned to Christianity, which satisfied his longing. Another, a surgeon, was once, when a young man, on the point of accepting Christianity, but was turned away by a Buddhist address. His study of Buddhism and later of Confucianism failed to yield him spiritual satisfaction; his scientific studies led him to theism; and from that he advanced to Christianity, which has given him the satisfaction he craved.

APOSTOLIC FAITH MISSION.*

The student Japanese are turning to Christ one by one. In the fall of 1908 we held Bible meetings for our students almost nightly and on Sundays, and it was gratifying see them change from rebellion and disinterestedness to the love of Christ. A number are making bright professions, who two months ago were avowedly against Christ, but now their earnest prayers and testimonies are refreshing to the soul. Often in the midst of the teaching in English we have been interrupted with such requests as, "Please teach us about the Holy Ghost," or "Tell us about the Bible."

A certain student who was a natural agnostic, but very honest, came with great concern to Mr. Ryan and with evident distress of mind said he could not believe. He asked with quivering lips how to believe in the existence of a God. He spoke of our Christian kindness as being the power that was winning the boys to Christianity.

Several Chinese boys have been regular attendants at the Bible Class and Gospel meetings, and

* This report was received from Mr. Ryan too late for insertion in the regular alphabetical order.

some of these we have seen yield to the power of the Spirit.

One stormy night only one of the boys came. I felt quite discouraged and the enemy whispered, saying that I had been to eager to teach them the Bible, when they desired English more, but after waiting awhile, I told this boy I would not have a class in English, but that I would talk to him from the Bible, if he chose. I did not think he cared much for the Bible, because he laughed and seemed so careless, and, I thought, made fun of the Bible stories: but I looked to God and spent the remaining time, telling him the story of Moses, using an illustrated child's Bible. He was deeply interested, and, when I knelt to offer a closing prayer, he asked if he could pray too in Japanese, and how he did pour out his heart to God. From that time he has always prayed and testified in Japanese, because he was ashamed of his broken English.

Tamura is the only child of Samurai parents, and though but 17 years of age, holds a position as counter in the Imperial Commercial Bank. Not long ago Tamura's manager called him aside and said: "I wish you would please tell me what makes you different from the other boys in the bank. You do not smoke, and many other things you do not do, like the other boys; please tell me the secret of this." Tamura replied: "Oh, my dear manager, it is no secret; I am just a Christian; I have been staying at a Christian School; there they teach me the ways of Christ, not to smoke and do these things." After some further conversation, the manager advanced Tamura's wages for exemplary conduct, and then made arrangements for him to speak to the boys in the bank concerning the Christian life every other Saturday afternoon,

devoting an hour specially to the elevation of the bank employees, of which there are about fifty.

Some tracts have been handed to the thousands of *jinrikisha* men for whom we have felt a great interest. Knowing that but little has been done for them and that they are considered somewhat unimpressionable to the Gospel we have endeavored the more to give them a smile or a kindly word, as well as the gospel or tract which they invariably read with eagerness.

We have received a larger amount of funds to carry on the work this year than before.

We have been enabled to maintain a Mission for some time with blessed results in Kanda, the heart of the student quarter of Tokyo and center of learning for students from China and Korea. We are now looking for a new and larger permanent mission in Kanda.

We have refitted a gospel boat to take literature to all quarters of the Gulf not visited by missionaries.

We have seen the conversion of a British gentleman and the throwing open of his home for Gospel meetings. The family have been refreshed and are seeking a deeper knowledge of God.

Several student converts are now helping earnestly in various quarters as soul-winners.

We have distributed a large quantity of papers, printed in the English, Japanese and Korean languages, in Japan and Korea.

We have also distributed special tracts to the *jinrikisha* men.

At present we have three places of meeting in Tokyo, and are negotiating for quarters to establish a training school in Yokohama.

A poor hunchback boy, named Samuru, attending a villarge school in the north of Japan, went to the missionary and begged to be allowed to help in God's work. He had given up worshiping idols and become a Christian, and now he wanted to do something to show his love for Christ. But so deformed was he, that it was difficult to find anything he could do. His legs were withered; he could neither rise from the ground nor walk. While the missionary was revolving the matter in his mind, the lad himself made a suggestion. The British and Foreign Bible Society had just sent a consignment of Japanese Bibles and Testaments to his Mission station. These were being displayed on a little bookstall in one corner of the preaching room. "I could sit behind the table and sell the Bibles," said the boy. He was duly put in charge of the book-stall, and proved a most successful salesman. Some of the volumes he sold accomplished marvellous things, and heathen men and women by this means came to know and worship the true God.

Electric Messages.

CHAPTER XV.

THE EDUCATIONAL SITUATION.

In THE CHRISTIAN MOVEMENT for 1908 (p. 137), Dr. Motoda, of St. Paul's College, is quoted as saying: "My opinion is that a dormitory can only be successfully carried on through the influence of one of two things, a principle or a personality. Public schools, as a rule, can not supply either one of these requisites, and so I believe that dormitories can not be entirely successful in the ordinary public school."

This is a golden saying, and may be extended to the whole realm of education, as soon as education comes to mean more to us than the mere impartation of knowledge. It is at bottom the same thing when Dr. Abraham Kuyper says *:

Regeneration breaks humanity in two, and repeals the unity of the human consciousness. We speak none too emphatically, therefore, when we speak of two kinds of people. Both are human, but one is inwardly different from the other, and consequently feels a different content rising from his consciousness: thus they face the cosmos from different points of view, and are impelled by different impulses. And the fact that there are two kinds of people occasions of necessity the fact of two kinds of human life and consciousness of life, and of two kinds of science." We add: "If two kinds of science, then of necessity **two kinds of education.**"

It is this great fact that underlies the differentiation of Christian from secular education, both in

*Encyclopedia of Sacred Theology, pp. 152 and 154.

lower and in higher grades, and that accounts for the presence of a considerable body of Christian education in Japan, unsought and undesired by the mass of the people for whose benefit it is established. It is this fact, also, that gives to these one hundred and fifty schools, extremely diverse, as they are, in grade, management, and equipment, their unity of spirit and of purpose.

We begin our study with the schools of middle grade, corresponding to the Academy, or High School, of America. The type here is, for young men, the government Chū Gakkō (Middle School), and, for young women, the Kōtō Jo Gakkō (Higher Girls' School). Work of this grade constitutes the heart of every important institution for general education, whatever preparatory and higher departments may be added to it. The reports indicate that there are twelve such schools for young men and forty-five for young women. These are all beyond the experimental stage, as no new school has been opened in recent years. The Lutheran Mission is now making preparations for the establishment of a new school of this grade for young men in Kyūshū. There is room for several more, as the disparity between the number of boys' and girls' schools indicates.

Almost without exception, the existing schools are in a very prosperous condition, and enjoy a good degree of public patronage. Indeed, many of them have had to turn away applicants, year by year, for lack of accommodation. Under these circumstances, the school life, with a full complement of teachers and pupils, goes placidly along its daily and monthly routine, with little to differentiate one year from another but the ever fluctuating statistics. It is therefore unnecessary

to state their condition in detail in a year-book of this kind. We present only a few of the more salient facts.

Momoyama Chū Gakkō (C.M.S., Osaka) has a new principal: Mr. Asano, one of its own graduates, has been appointed to this position, instead of the Rev. C.H.B. Woodd, who has become school chaplain. This school has won the favor of the local educational authorities to such an extent that they recently requested the managers to double its capacity, making it available for eight hundred boys instead of four hundred, as at present. The local authorities are to be commended for their sagacity. It costs the the state about forty five *yen* a year to educate a Middle school student. If the C.M.S. people, therefore, agree to double their capacity, it means a present of about eighteen thousand *yen* a year to the city of Osaka. No doubt one explanation of such a request coming to this institution is that it is frankly inside of the government system, not outside and only equal to a Middle School, as almost all others are.

Kwansei Gakuin (Southern Methodist, Kobe) has received a government license as equal to a Middle School. A greatly enlarged and improved main building came into use in April, 1908, nearly seven thousand *yen* having been spent in improvement.

This same mission has also greatly enlarged the grounds belonging to the Hiroshima Girls' School, by adding 562 *tsubo* of land, at a cost of *Yen* 15,515. This institution is probably the largest Christian school for young women in the empire, having an enrollment of 716 in all departments, although a second Buddhist High School for girls

was recently opened in Hiroshima, with the avowed purpose of destroying the Christian school.

Courses for domestic science are a new feature in some of the schools for girls. In the Mita Girls' School (Friends' Mission, Tokyo), a separate building is devoted to this work, and the course, under the direction of a trained foreign teacher, is adapted to the needs of the Japanese homes of to-day. During the year much additional equipment has been secured, the greatest expansion of the school being in this line. A similar course is offered by the Tōyō Eiwa Jo Gakkō (Canadian Methodist, Tōkyō).

In all of these schools, Christian teaching is a prominent feature. In most schools this is a part of the daily routine, by means of chapel exercises or Bible lesson, the latter forming part of the prescribed curriculum. In the Rikkyō Chū Gakkō (St. Paul's College, Tokyo) and in the Momoyama Chū Gakkō (C.M.S., Ōsaka), this is not the case. These schools have the privilege of inserting the word "Chū" in their names, which is the official title of Middle Schools, either public or private, that wholly conform to the government regulations. As no religious doctrines may be taught, nor may religious ceremonies be performed, in such schools, the institutions, as such, in their official and corporate life, are not Christian. Voluntary work, however, outside of school hours and regulations, is, of course, permitted, and these two institutions have adopted, by preference, this voluntary method.

However one any differ as to the propriety of a mission school placing itself in this position, it must be owned that excellent results are attained, for Mr. Woodd writes in regard to Momoyama

Gakkō: "A marked feature of the school life is found in the Bible classes conducted four days in the week by the chaplain and four of the Japanese teachers. They are voluntary, and yet there have sometimes been as many as three hundred out of the four hundred boys in regular attendance. Such results could hardly be obtained without the united Christian front and the cordial co-operation of all the masters." All of the instructors, with one exception, are baptized Christians.

It need hardly be said that, in schools where Bible classes are a part of the curriculum, the voluntary principle finds expression in the Y.M.C.A. or other religious organization, so that it is by no means overlooked. Naturally, the large majority of students in almost every school are not yet believers. If the proportion of such pupils in a boys' school rises to one third, it is justly considered very satisfactory. In several of the girls' schools about one half of the pupils are Christians. In the latter, the older pupils enjoy splendid opportunities for Christian training in the Sunday Schools which are almost invariably carried on in connection with them. In Shizuoka, the Girls' School of the Canadian Methodist Mission has seventy-five pupils, of whom fifteen go out as Sunday School teachers every Sunday, reaching about three hundred children. Such a girls' school in a large town becomes an evangelizing agency of no mean importance.

From no institution is such an unusual revival work reported as to call for comment. Well considered, there is in this perhaps no just cause for either surprise or regret. The first function of a school is instruction, whether in secular or spiritual things. Our impatient hearts long for

the joy of harvest, but planting, watering, and waiting for God to give the increase are not less essential. Where should time and place be found for such planting, watering, and waiting, if not in our schools, where young people are brought for several years under our care? Nor is it hastily to be assumed that those who leave school without conversion do not carry the seed of a new life away with them. The following words, written in regard to the Shōin Girls' School (C.M.S), would be true of well nigh every school to some degree: "It is very encouraging to the teachers to get letters from time to time from old girls, who had left school apparently indifferent or even opposed to Christian teaching, telling how they regret their past opposition, and how they, in their scattered homes, read their Bibles and pray and think of what they were taught at school."

A very marked feature of the reports from girls' schools is the frequent mention of decreased enrollment, no where a very great decrease, yet a distinct and widespread phenomenon. No such report comes as yet from the institutions for young men, but no one who is acquainted with the circumstances of the past few months will be surprised to read such reports next year in this department also. This phenomenon is not confined to private or mission schools. It is found among government schools as well, if not in decreased enrollment, at least in decrease of the number of applications. So general an effect requires a general cause, and no doubt the chief one is found in the financial stringency, which has deprived thousands of parents of the ability to send their children to the secondary schools, and induces thousands of others to postpone doing so, in the hope of better times.

For obvious reasons, such a stringency affects the schools for young women earlier and more severely than those for young men. For similar reasons the decline will affect private institutions to a greater extent than public schools. Even though the number of applications to the latter should be greatly reduced, their enrollment remains unaffected, so long as they have a margin of applications over the number that can be accommodated. This margin may grow much smaller or even disappear without causing any inconvenience to the government schools.

The case is, however, far different with private institutions. This margin is almost vital to their existence. If the public schools were equal to the demand, there would be little or no field for our education outside the Christian community. Even inside, for the matter of that, there is as yet comparatively little intelligent appreciation of the need of Christian training. The mere fact that the demand for education suffers a temporary decline is no cause for dismay or discouragement, for education is a staple, the demand for which, in spite of temporary fluctuations, must return to a normal standard in the course of time. It may be, however, that the causes now operative may continue their influence for four or five years, and in that case something like a crisis may be met with in Christian education. Such education is carried on at best at a serious disadvantage, and if to this are to be added special causes tending to cut down enrollment, it will be worth while to consider what steps ought to be taken to reduce the loss to a minimum.

The serious and permanent disadvantage referred to is the low estimate placed in this non-Christian and intensely nationalistic country on Christian

education, so largely under foreign influences. The whole current of local and national pride, of social custom, and of public opinion tends towards the government schools. Hence most people of standing prefer to send their children to them, and the young people themselves are no less anxious to go with the crowd. It follows that, as soon as a boy or a girl has attained the requisite grade in the common school, an attempt is made to gain admittance to the Middle School or the Higher Girls' School. Since the applicants are far too numerous to be all received, the best are selected by a competitive examination, in which, however, not only the scholarship, but the character, physical condition, and social standing of the applicant are taken into consideration. Those who are rejected go back to the primary school and try again the following year. It is only after one or sometimes after two or three failures that the student applies for entrance to a private Christian school. All this results in a perfectly natural way from the circumstances of the case, without any malice or prejudice on the part of any one; but the net result is that the Christian schools have poorer material to work upon than their competitors, poorer in wealth, health, social standing, character, and brains. A mistaken impression must be carefully guarded against, however. We do not mean to say that the pupils obtained by our schools are a hopeless lot of incapables. Far from it, many of them are fine young people. We only desire to call attention to the great advantage the government schools of necessity have over us, in the selection of material.

That, in spite of such initial disadvantages, the work done in mission schools is able to compare favorably with that done in public institutions is

greatly to the credit of the former. Both from the Tohoku Gakuin and from Momoyama Gakko it is reported that a greater proportion of their graduates taking the entrance examinations of higher schools passed the same than from any neighboring Middle School.

Should it prove to be the case that we are on the verge of a reaction tending to reduce enrollment, the influence of such a reaction may be minimized by providing better equipment; by securing a government license, in case this has not yet been done; by more and better advertising; and by getting into closer contact with our constituency. The first of these requisites speaks for itself. The older schools are already fairly well equipped with buildings, instructors, libraries, apparatus, etc.; but in the case of others, through false ideas of economy on the part of mission or board, the provision made leaves much to be desired. In all cases, constant improvement must be the aim. To be unprogressive is to retrograde.

The value of a government license for boys' schools is now generally recognized, and most of them have attained this status. In the case of girls' schools, since military conscription is not in question, and since most of the pupils get married soon after graduation, if not before, the need is not so keenly felt. The high value of such a license, as a certificate that the institution has been inspected and approved by the local and national educational experts, however, must not be overlooked. It gives the school a standing and a claim to public confidence that can be obtained in no other way, and it is to be hoped that those in charge of mission girls' schools will spare no effort and lose no time in securing such licenses. If a school has not the

requisite qualifications, they ought to be obtained. A school thus provided will suffer far less from a reaction than it would without.

A very important matter is more and better advertising. There is probably not a mission school in the country that spends five hundred *yen* a year upon newspaper advertising. Yet without this, how is the general public to know of the existence, grade, and advantages of our schools? Barring a few of the more prominent, they are not generally known further than the buildings can be seen. There will be no need for any school to go begging for pupils, even in times of reaction, if it has a respectable equipment and adopts business methods in offering its wares to the public. In spite of abundant public provision for education of all grades in America, private schools create and maintain a demand for themselves by persistent and skilful advertising, coupled with "follow up" methods of correspondence. Similar methods will meet with success here. It is no economy to spend five thousand *yen* a year on a school and to begrudge five hundred *yen* to fill it with pupils.

Better than all else is increased attention to working up a constituency, both within and outside of the Christian circle, which will have so much confidence in and affection for a school as to send pupils to it by preference. One of the older schools reports that the student body consists almost entirely of young men who preferred it to other schools. Happy is that institution. Christian education will not be finally and permanently established in Japan until this becomes the rule. Such a constituency is not easily obtained, but the work may be accomplished by maintaining high standards of scholarship and discipline, by getting into contact with the

homes from which pupils come, by keeping in touch with the ever growing body of graduates, and by enlisting the help of evangelists, pastors, and congregations.

Schools of the kind we have now been discussing receive their pupils from the primary schools, *i.e.*, almost without exception, the public primary schools. There are, indeed, a few Christian schools of this grade. The East Japan Presbyterian Mission maintains two in Tokyo, chiefly as charitable enterprises for the children of the lower classes. Each school enrolls about one hundred and eighty pupils. The Baptist Mission (A. B. M. U.) also has two primary schools. In Shizuoka, the Canadian Methodist Mission is about to open one with accommodation for two hundred children, having recently obtained official permission to do so. Several of the girls' schools also have primary departments.

Notwithstanding these sporadic exceptions, however, it may be said, in general, that Christian education has as yet made no serious attempt to establish itself within the field of the common school. The obvious reason is that in this department (and here only) the public provision is adequate. The principle of Christian education, to be sure, calls for recognition in the sphere of lower as well as in that of higher education, but to give practical effect to such recognition in the face of a sufficient government system is a task far beyond the strength of the Christian forces in Japan at present.

In modern education the kindergarten precedes the common school, but in this particular Japan is behind the times, for her kindergartens are the least satisfactory part of the educational system, both in

quantity and in quality. Hence arises an opportunity, which the missionaries are beginning to see and make use of. The most remarkable feature of recent missionary enterprise is the development of the kindergarten department, chiefly as an ally to women's evangelistic work. The writer knows of four training schools for kindergarten teachers. One of these is at Ueda, in Shinshu, under the Canadian Methodist Mission; another is maintained by the Baptist Mission in Tokyo; a third is in connection with the Hiroshima Girls' School; and the fourth is a department of Kwassui Jo Gakko (M. E.), Nagasaki. No doubt there are others equally important. In the two last named, not only Japanese, but some fine Chinese, girls are receiving this training.

As to the kindergartens themselves, the Southern Methodist Mission reports eight, the Baptist Mission six, the Canadian Methodist Mission ten, and the Episcopal Mission six. There are three in connection with Kwassui Jo Gakko at Nagasaki. These represent only a fraction of the total. The statistical tables for 1908 give the number of "Primary Schools, including Kindergartens", as 93. Since the number of the former is very small, as noted, there must be not far from eighty Christian kindergartens now in operation, and others are constantly being opened.

Several of our correspondents express themselves enthusiastically in regard to the usefulness of these little institutions. Rev. Charles F. Sweet says: "We find them most effective instruments for reaching families, as well as in their proper functions. Neither side of the work is neglected. The work is passing more and more into the hands of trained kindergartners, who, we believe, are

more effective agents from the fact of their being devoted Christians than others, whatever their technical skill may be. We are sure that only Christians can carry out Froebel's ideals."

A striking example of how the kindergarten may be utilized to open and push evangelistic work in a considerable district, comprising several large towns, is given in the report of the Canadian Methodist work in Shinshu, by Miss H.E.De Wolfe, from which we take the liberty of quoting extensively, as it is one of the most significant and suggestive things we have met with.

"The Kindergarten work is very much appreciated by the people of this province. Our buildings are not at all adequate for the number of pupils desiring to enter. In Ueda we have a large, well equipped building for eighty children. This year we graduated a class of thirty-two, and before Kindergarten opened again, every vacant place was filled, and a few more crowded in. Some have already asked for entrance next year.

"The work among the poor children in Tokida has been very successful. One year and a half ago we opened the Kindergarten under protest, as the people of the district are strict Buddhists. The only room obtainable was a small 3 x 2 mat room. Before six months had passed, we won the hearts of all, and now we are working in a large, airy, sunny building owned by the city and rented to us for the nominal sum of *yen* 2.50 a month. This building was erected for a night school, so that it is wonderfully suited to our work. It contains a large room, which we use for a circle room, and two good class rooms. Our Sunday School in connection with the Kindergarten has grown rapidly. We began with one teacher and thirty-five

pupils. We have now five teachers and a well graded Sunday School of about one hundred children.

"In Komoro the people are very earnest and enthusiastic over the Kindergarten. Up to this time six gentlemen of the town have provided the land and building, the missionary society being responsible for the teachers and materials used in the Kindergarten. After a year of trial, we have outgrown the building altogether, and, in spite of having two sessions, we can not accommodate all who desire to enter. The town has become interested, and at their last meeting voted that the buildings now occupied by the Commercial School be used for the Kindergarten. The Commercial School moves to its new site in July, and in September we enter the buildings now occupied. The town also intend to give a grant of money to be used as aid in carrying on the Kindergarten work. It is their desire that every child graduate from the Kindergarten before it enters the Primary School. It is an inspiration to see the wealthiest and most educated men in the town interested so deeply in the babies. There is thorough sympathy between the Primary School and Kindergarten, the principal of the Primary School being an advisory member of our Board of Directors. This year our graduation exercises were held in the assembly room of the Primary School, as our circle room was too small to accommodate both sessions at once. A number of the Primary School teachers were present and encouraged us by their interest.

"In Nagano we must stand still until we obtain our new building. With a new building, the work will go forward rapidly, as there is deep interest in Kindergarten work in that city.

"As all our Kindergartens were started as an aid to evangelistic work, we have visiting, mothers' meetings, and Bible classes as strong points in all our work. Direct Bible teaching is given in all homes as soon as possible. The Bible classes and mothers' meetings are well attended, and repeated expressions of gratitude witness to the fact that the subjects discussed have been very helpful."

While Christian education of secondary, or middle grade, is now, and has been for several years, in a very prosperous condition, a very different spectacle is presented by the kind of work that corresponds to an American college course. The cause of this phenomenon is a striking difference that exists between education in Japan and in America, to which we desire to call the attention of the reader. An American college course offers the student no professional training, but prepares him to obtain such training later. He has therefore no need to select his profession until his outlook upon life has been broadened and his insight into its meaning deepened by general culture. In the meantime, Christian forces are brought to bear upon his mind and heart which not infrequently lead to his conversion, with a resultant consecration to a very different course of life from the one he would have chosen, had he been obliged to cast the die several years earlier. Whatever his choice, he may enter upon his professional studies wherever he likes, for, with his college diploma in his hand, the doors of every technical institute in the country are open to him.

In Japan, on the contrary, specialization begins so early that, not only has the graduate of a Middle School an opportunity to begin his professional course, if he wishes, but the choice

is practically forced upon him, immature and uncultured as he of necessity is. To be sure, if he is one of the favored few who gain admittance to the Koto Gakko, he does not actually begin his professional studies until three years later, in the University; but even in the Koto Gakko the division into classes is based upon the course to be pursued in the University, and the curriculum varies accordingly.

The result of all this is that there is really no place in Japan for the counterpart of an American college course, where the humanities are supreme, and the question of bread and butter is temporarily out of sight. We will not stop to point out how great a loss Japan suffers by the elimination of the college course, how unfavorable such a condition is to the cultivation of spiritual aspirations, tastes, and ideals, or how directly it leads to the predominance in her social order of a narrow vision and a materialistic attitude. Our concern in this discussion is with Christian education, which by these circumstances is practically excluded from the very domain in which it most longs to assert itself—a domain peculiarly her own in other lands. The great sciences which interpret human life and destiny,—history, logic, literature, sociology, psychology, philosophy, etc.,—are too advanced to be taught in the Middle School. They belong in the college course. To be satisfied with Christian secondary education is to give up all hope of substituting for the rationalistic view of these sciences prevalent in this country one more in harmony with the principles of our religion. To acquiesce in this is impossible. Hence, the irresistible impulse to establish Christian colleges or their equivalent.

So much is clear, and in obedience to this impulse the existing 'higher departments" or "colleges" have been planned, in which a high class curriculum of three years or more promises an intellectual feast. But, alas, if the truth must be told, they are for the most part failures. As a rule, two or three tens of students, either candidates for the ministry or otherwise supported by scholarships, are the only guests at the banquet. It may often, indeed, be justly alleged that these "college departments" are poorly provided with instructors and other equipment, but this is rather an effect than a cause. Such departments have no separate plant and no independent corps of professors, because there never has been sufficient prospect of success to justify the expense.

What is the reason? Simply that the course leads nowhere except to the theological seminaries. The Imperial Universities are the only institutions in the country that demand for entrance an education of this grade, and they are practically open only to graduates of the government Koto Gakko. All other professional schools are organized on the basis of considering the Middle School as the source of snpply. The three years spent in the "college department" of a mission school would therefore be of no advantage to a young man in preparing for a professional career. At best it would appear to him and his friends as lost time. This fact fully accounts for the inability of such departments to attract student. The conclusion of the whole matter and the lesson of two decades of failure is this:—*A college course that does not lead to a professional career can not succeed.*

If this is true, it is clear that Christian higher education must remain in its present state, as a preparatory department to the divinity schoo only, or Christian professional courses of higher grade must in some way be provided. This may be done in either of two ways, by offering such courses in connection with existing schools, or by establishing one central Christian University on the American plan, a school turning out doctors, lawyers, civil engineers and other experts, but requiring the applicant for admission to have already a college education. If this were done, each existing school would speedily grow into a genuine college and act as a feeder to such a university. This would be an ideal solution, but the difficulties connected with it are possibly too great to bring it within the range of practical discussion.

The former plan is, for the present, more practicable, and what success has been obtained in recent years has been along this line. The most conspicuous instance is that of Aoyama Gakuin, which some years ago obtained from the Department of Education a charter by virtue of which graduates from its collegiate department were entitled without further examination to receive certificates as licensed teachers of English in Middle Schools and Higher Girls' Schools. This is equivalent to opening a professional career for such graduates, and ever since that time Aoyama Gakuin has had from one to two hundred students in its college department. The government, however, seemed to think a mistake had been made, and has since refused to give similar privileges to any other school, however well equipped it might be. A more recent instance of good promise is the

Rikkyō Dai Gakkō, the collegiate course of St. Paul's College. Rev. Charles F. Sweet writes in regard to this: "The University course was opened two years ago as an experiment, but the event has justified our action. There are now more than fifty men in the Dai Gakkō, divided into two departments, classical and commercial." The last word furnishes the explanation of its success. It is again the course that leads to a career that brings the boys.

We can not too clearly recognize, therefore, that the Christian educators of this country must either teach the young men in their "colleges" or "higher departments" something by which they may earn a living, or they will find themselves excluded from the field of higher education. Pending the establishment of a first-class university on the American plan, a purely literary college course, however excellent, can not succeed. It is possible to take the ground that it is not the business of Christian missions to train merchants, dentists, lawyers, etc.; but when it is seen that to decline is to lose all chance of discussing the the higher problems with the rising leaders of Japan, we believe that this objection will be set aside. At any rate, it is high time that the Christian forces of this country should take hold of this problem with both hands, for it is impossible to name one more vital to their ultimate success.

ALBERTUS PIETERS.

CHAPTER XVI.

THE GENERAL KINDERGARTEN SITUATION IN JAPAN.

In a recently published report of the Christian Kindergarten work in Japan, forty-three Kindergartens were reported and five Training-schools, as follows:—

Mission Board	Training School	Kindergartens	When work began
Presbyterian North	—	4	1886
American Board	1	9	1889
Methodist Protestant ...	—	3	1890
Methodist Episcopal, South.	1	7	1891
Baptist	1	4	1892
Methodist Episcopal... ...	1	3	1895
Methodist, Canada	1	6	1897
Lutheran	—	2	1902
Church Missionary Society.	—	1	1905
American Episcopal	—	3	1907
Union: Baptist and Dutch Reformed	—	1	1907
Total	5	43	

It is evident that the Kindergarten is appreciated as a part of mission work. From one of the missions which was latest to open Kindergartens come these words: "The workers, as well as the Bishop, consider the Kindergartens a most successful venture from a philanthropic stand-point and a valuable preliminary to direct evangelistic work."

A member of the Dutch Reformed Church, which has made a start on Kindergarten lines in connection with the Baptists in Morioka, writes:

"Our experience here in Morioka has taught us that Kindergarten work is a valuable aid to the evangelistic work."

The Christian Kindergartens set in motion far-reaching influences in the hearts and lives and

homes of little children. In Matsuyama, for instance, after an unavoidable closing for a year, the Kindergarten was reopened in October. To-day, among the members of one of the churches of that place, are a father and mother, the father actively engaged in Sunday-school work, interested and reached through their little child in Kindergarten. In another small Kindergarten, opened within the past two years, a young mother was found and wonderfully led from a life of sin to the joy of real conversion. She is to-day a Christian woman, worthy to be the mother of the little child by whom she was led to Christ. Such incidents could be duplicated over and over, wherever little children are being gathered and given Christian training.

A map of Japan, with the forty-three Kindergartens located, would give an idea of the Kindergarten influnce at work throughout the length and breadth of Japan through the combined efforts of eleven Mission Boards.

On the main island of Japan, the chain of Kindergartens begins far north at Hirosaki, Akita and Morioka, goes in to Wakamatsu, Maebashi, Nagano, Ueda and Komoro, branches to Kanazawa on the west, on down the western coast to Tottori and Yonago, while the eastern branch goes to Kawagoe, Tokyo, Yokohama, Shizuoka, Hamamatsu, Nagoya, Kyoto, Kobe, Hiroshima and Yamaguchi. Leaving the mainland and turning back by water, a link is found in the "Fukuin Maru" Kindergarten, unique in its location on Setoda, one of the hundreds of little islands that dot the Inland Sea. Across the Sea in the island of Shikoku, the chain goes on to Matsuyama and Uwajima, then across the water again it stretches into Kyushu to Oita, Saga and Nagasaki. Not yet ended, it lengthens out to the

Loo Choo Islands, where the Baptists have a Kindergarten at Naha. Nor is this all, other links in this chain of Christian Kindergarten influence can be found outside of the work of Mission Boards in private Kindergartens, conducted by Japanese Christians without the aid of missionaries. In far Hokkaido, at Asahigawa, is located a Christian Kindergarten, taught by a graduate of one of the Mission Training Schools, and others are to be found at Ashikaga, Haraichi and Sakai. Again, this Christian influence passes beyond our reckoning in the few cases where Christian Kindergartners hold positions in the Japanese schools. Could our Training Schools but send out larger numbers of well-qualified teachers, this latter influence might be multiplied a hundred-fold, to the hastening of Christian sentiment throughout Japan.

Two lines of work are open before Christian Kindergartners, one in the mission schools themselves and the other in the public and private Japanese schools all over the land. The Japanese system of education provides for the Kindergarten. In the great city of Osaka alone, there are forty-one public and private Kindergartens, non-Christia , as against one small Christian Kindergarten and day-nursery in Sakai, a surburban village. The government supply of Kindergartners does not meet the demand for teachers. "In buildings, play-grounds and general equipment Japanese Kindergartens compare favorably with the best in America," but too often the true Kindergarten spirit is lacking. Trained Kindergartners are needed, and one of the opportunities of the hour is for the Christian Training Schools to begin to meet the demand. A forward step in this direction has been taken by two Training Schools, which have

secured government recognition. In the spring of 1908, recognition and special privileges were granted by the Hiroshima Kencho to the Teacher Training Department of the Hiroshima Girls' School, and in the spring of 1909, by the Hiogo Kencho, to the Glory Kindergarten Training School of Kobe. This forward move holds promise of great possibilities for securing and training young women to go out to do Kindergarten work both in mission and government schools throughout the length and breadth of the land and beyond. The time is ripe for Kindergarten influence to extend and deepen as never before and for Christian Kindergartners to be the controlling power in molding Kindergarten sentiment. The opportunity may pass, but right now the Macedonian Cry, "come over and help us," rings constantly in the ears of the Training-teachers, as requests for Kindergartners pour in from every part of Japan and from Korea, Manchuria and China, as well.

In the light of the present situation, with its grave responsibilities and magnificent opportunities, united effort on the part of all the Christian Kindergartners is imperative, and one of the most encouraging features of the present situation is that it is being effected.

The organization of the Kindergarten Union of Japan in 1906 has brought forty-three Christian Kindergartens in closer touch with each other for mutual help, inspiration and the extension of the work, and honorary membership of the Union in the International Kindergarten Union of America and Canada brings the latest and best help from those countries to the work in Japan.

Opportunity is the call of God. Surely the voice of Him who "called a little child unto him

and set him in the midst" is speaking in Japan to-day. As Mary of old arose quickly, when she heard the words, "the master is come, and calleth for thee," so may Christian workers to-day hear His message in the present Kindergarten situation in Japan and rise to "take away the stone," that the "Glory of God" may be made manifest in new and higher life wherever Kindergartens serve to extend His Kingdom.

MARGARET M. COOK.

CHAPTER XVII.

THE NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN.*

The National Sunday-school Association of Japan closes the first two years of its existence with the holding of this Third Annual Convention, and the following is a summary of the progress thus far made.

We think it right to say that our work as an Association has gone forward satisfactorily along several lines: (1) teacher training; (2) the encouragement of scholars; (3) financial foundation laying; (4) the extension of knowledge regarding Sunday-school matters; (5) the establishment of a periodical medium of communications; (6) the organization of district associations; and (7) the production of suitable Sunday-school literature.

With reference to the first of these subjects, that of teacher training, we have sent lecturers to various places to hold meetings for teachers and others, and have prepared, through our literature committee, a comprehensive course of study for teachers to follow, and thereby the better equip themselves for the responsible positions they are called upon to fill. The places to which these lecturers have gone were three in Hokkaido, three in Tohoku, two in South Shinshiu, three in Kwanto, one in Tokaido, three in Kinki, two in Chiugoku and three in Shikoku, twenty-eight in all. And of the teacher training course, the first volume was issued on January 25th, 1909, and the second on the 25th of March; and in this short

* Report presented at the Annual Convention in Kyoto, April 5, 1909.

period nearly two hundred persons were enrolled as regular members of the class.

For the encouragement of Sunday-school scholars we have begun the issue of honor certificates to such as have attended all sessions throughout the year, and have conducted themselves properly and been faithful and diligent students. Four hundred and twenty-one pupils in eighty-four schools throughout the empire have received these certificates, thereby bringing honor and credit both to themselves and to the schools which they represent. We also gave prizes in the cases of four of this number, namely, to Misses Michi Ueno and Misa Kiharu, of the Takanawa Presbyterian Sunday-school in Tokyo, who had made the remarkable record of attending every school session without exception, the former for ten years and the latter for six; and to Masters Ryosuke Kudo and Hiroshi Abe, of the Methodist school in Hirosaki, both of whom have been present every Sunday, morning and afternoon, for the past five years. These certificates and prizes not only pleased the young recipients of them and their fathers and mothers, but also had a marked effect upon Sunday-school scholars generally, in promoting the ends of regular attendance and exemplary conduct and a more diligent and careful lesson study.

In the matter of a financial basis for our work as an Association, we have endeavored, among other things, to increase the number of sustaining members, and have added seventy new names to our list, making a present total of two hundred and thirty-five. The amount of royalties received from the sale of literature has exceeded our expectations and estimate by about fifty *yen*. We hope that more of the Sunday-schools may come to use this

literature, and that so a still larger amount may be brought into the treasury. The benefit which the Association derives from this source is, of course, very appreciable, but that which comes to the schools themselves, where the literature is used and the course of instruction laid down by the literature committee is consistently followed, is of much greater consequence and importance.

A circulating Sunday-school library has been begun during the year, with a view to the propagation of general Sunday-school knowledge and information by means of it, and we have reason to believe that its value will come to be speedily and widely recognised. The enlargement of the library will accordingly have our earnest attention and be made to keep pace with the funds placed at our disposal for the purpose.

The *Sunday-school News* is the periodical above referred to. It appeared first in October of last year and is published every month. There have been but six numbers, therefore, thus far, with an aggregate of copies issued of about seven thousand. We do not claim for it any great value as yet, but are confident that it has a large mission to fulfill in future.

Our associational unit, we would remind the Convention, is the individual Sunday-school, and we earnestly invite all schools actively to associate themselves with us in the work of the national organization. But the establishment of vigorous district associations and their co-operation are highly important for the growth and expansion of our work, and for best results generally. We have therefore given particular attention to this, and, as we trust, with your approval. Twenty-eight places have been secretarially visited, and eight new dis-

trict associations organized, during the year, and the whole number is now just twenty-eight. We expect the further organisation, moreover, in the near future, of two associations in Tokyo, and one each in Yamanashi, Morioka and Hirosaki, which will bring us that much nearer the goal of a complete districting for all Japan.

We have to report with much pleasure that from Mr. H. J. Heinz, of Pittsburg, Pennsylvania, U.S.A., a great good friend of Sunday-school work in this country, we received directions to have a prize banner made at his expense, for award from year to year to that district association which should present the best record at the Annual Conventien. We have carried out these generous instructions through the agency of the Takashimaya silk manufacturers of this city, and the banner is with us to-day, as mounted on a brass standard given by Mr. and Mrs. MacNair. This handsome gift to the Association should be gratefully accepted, and the very best use made of it for cultivating a spirit of generous rivalry among the various district associations. We trust that every Sunday-school in Japan will come to know of this banner and covet the possession of it for the particular association to which it belongs.

We would say that, of the several district organizations, those at Asahigawa and Chuo, in Hokkaido, Tokyo, Yokohama, Shizuoka, Osaka and Kobe have been especially active, but that the first distinction for excellence belongs, in our judgment, to the association of Okayama and that of Kyoto. The former adopted the plan of special visitation for every Sunday-school in the entire Okayama Prefecture, and on its earnest invitation Revs. N. Tamura and T. Ukai were sent by the executive committee to help carry the plan into execution. The effort

was an extraordinary one for this stage of our development, and good results followed as a matter of course.

The work of the Kyoto association also has been carefully systematized, and certainly no pains have been spared to make complete preparations for this Third Annual Convention, and our hearty thanks for it all, and for the pleasure and profit it has made possible for us who are assembled here, are due to the local Kyoto committee.

It is unnecessary to dwell at length on the purposes we have formed for the future, further than to say that we are determined to put our hearts and our wills into the carrying out of the plans already laid down, and those that may hereafter be made. There are, however, two things that we would call your attention to especially, even at the expense of some repetition, and these are, the importance of securing more sustaining members and of a large increase of subscriptions to the lesson and other literature which we publish. We must not look indefinitely to our good friends abroad or to the various missions, for aid in maintaining our work, and in order that we may not need to do so, the wise and proper course is to secure an adequate financial basis for our various undertakings as promptly as possible. The annual fees from sustaining members, schools and individuals, and the royalties from the sales of literature are the only two purely local sources of supply, and we therefore solicit your co-operation to the end that the utmost possible may be made of them.

There is one thing more that we would mention, and again by way of repetition, namely, the work and the cause of teacher training. This is really of fundamental importance for securing improvement

in our Sunday-schools. As already stated, our committee on education has issued the first two volumes of the training course, and we trust that you will do what you can to persuade the Sunday-school teachers with whom you are associated to purchase and use these books, and to induce others as well to get them for reading and study.

Respectfully submitted on behalf of the officers of the Association,

J. UKAI
T. M. MACNAIR } Secretaries

BUDGET FOR 1909.

RECEIPTS.

From International S. S. A.	2000.00
„ Sustaining Membership Fees and Individual Contributions	800.00
„ Affiliated Sunday-schools	150.00
„ Royalties	450.00
„ Co-operating Missions	350.00
Total	3750.00

DISBURSEMENTS.

Secretary and Helpers	996.00
Secretary's Travel	250.00
Office Expenses	256.00
Room Rent	168.00
Literary Committee	890.00
S. S. Teacher Training Course	300.00
Lecturers' Travel	200.00
The S. S. News	180.00
Scholars' Prize Fund	60.00

Convention...	200.00
Contingent Fund	250.00
Total	3750.00

A. MATSUSHIMA
A. T. HOWARD } Treasurers.

ANNUAL STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN.

RECEIPTS.

Balance April 1, 1908	60.02
Rec'd from International S. S. A.	1995.00
„ „ American Board Mission ...	77.40
„ „ Presbyterian Council	150.00
„ „ American Baptist M. U. ...	70.84
„ „ Methodist Episcopal Mission..	77.40
„ „ United Brethren Mission ...	11.10
„ „ Sustaining Membership Fees and Individual Contributions..	345.05
„ „ Affiiliated S. S....	56.52
„ „ Royalties on S. S. Literature..	394.627
„ „ Miscellaneous...	34.160
Total	3272.117
Balance Deficit	268.725
	3540.842

DISBURSEMENTS.

Secretary and Helpers	967.00
Secretary's Travel	178.83
Office Expenses and Room Rent	343.195
Literary Committee	1010.000

Educational Work	479.967
Convention	130.105
Lecturers' Travel	391.745
Transfer Money Order Deposit	20.000
Total	3540.842
	3540.842

A. MATSUSHIMA
A. T. HOWARD } Treasurers.

CHAPTER XVIII.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

This form of organized work for training children and young people in the art of Christian living and personal service for Christ and the church continues its greatly needed work in Japan.

The seventeenth annual convention of the Japan C. E. Union, held at Osaka on the grounds of Baikwa Jo Gakko, April 1-3, was a meeting of exceptional power and promise. More than 300 delegates were in attendance, half of whom were from outside of Osaka. Secretary Sawaya reported 25 new societies formed last year, of which 11 were in Kyoto or vicinity, so that city was given the Clark banner for the coming year. 118 societies reported a membership of 3148, this being a gain respectively of 33 societies and 551 members over the figures of a year ago. Probably some 30 societies failed to send in any statement of their numbers and work. The treasurer reported a larger budget by about *yen* 1,000 than in any previous year, and the business department is now self-supporting with a fair stock of pens, pictures and literature on hand.

Other special features of the convention were its crowded program, the holding down of speakers to the clock and the subject (the large majority of the speeches were less than ten minutes in length), the fine spirit of fellowship and union, the decision to push work the coming year in and north-east of Tōkyō, and the giving of the collection of *yen* 54, taken at the consecration service, to the World's C. E. Union for its building and endowment fund.

An audience of more than 3000 persons packt the large city hall on the evening of April 2nd to hear President Harada speak on The Victory of Righteousness, and Hon. S. Shimada, M. P., on Soldiers of Peace. The old officers were re-elected and the board of councillors enlarged from 15 to 18 members, of whom four are foreigners.

Two officers of the Union made an extended tour last fall thru Korea and Southern Manchuria, and many shorter trips, especially in the Kwansai region, have been undertaken. The C. E. Union has work among churches of eleven different denominations. Special attention has been devoted the past months to pushing Sunday-school work and there is a close and hearty affiliation between the C. E. and S. S. Unions, many of the same persons being prominent in both organizations.

The organ of the society is the bilingual monthly magazine, *Kwas-sekai* or *Endeavor World*. The headquarters of the Union have been moved to Tonodan, Kyoto, where General Secretary T. Sawaya now resides. The work is sustained by an annual grant of $ 1000 from the World's C. E. Union (assumed by the Cleveland Ohio C.E. Union), by sustaining membership fees of *yen* one (plus 60 *sen* for the magazine) or $ 1 abroad, and by special voluntary contributions from both Japanese and foreigners. Rev. J. H. Pettee, Okayama, and Rev. T. Makino, Kyōto, are the treasurers of the Japan Union.

A visit of two weeks is expected next winter (Dec. 9-Jan. 13) from Rev. F.E. Clark, D.D. (Father Endeavor Clark), General Secretary Wm. Shaw and a number of other influential Endeavorers on their Round-the World trip. Preparations are already under way to give them a fitting reception and also

to be represented at the Fourth World's Christian Endeavor Convention to be held at Agra, India, Nov. 20-25 of the present year.

J. H. PETTEE.

CHAPTER XIX.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The year's reports from the various associations throughout Japan show an approximate membership of 1200. These are distributed among 13 school associations, and 4 city associations in Tokio, Yokohama, Morioka and Tokushima. This year we are glad to report that Mrs. Hana Ibuka has become the National Chairman of the Committee, the position being rendered vacant by Miss Whitman's return to America. The other officers have not changed since last year's report, but we are pleased to report an addition to the secretarial staff, in the coming of Miss Matthew to be Secretary of the Tokio work.

The monthly magazine is being published this year under the editorship of Mr. S. Niwa, one of the National Secretaries of the Young Men's Christian Association, and contains articles on Bible study, Association notes both from Japan and from other associations throughout the world, and various articles of general interest.

I think the National Committee never quite appreciated what it has meant in the past to have had the Girls' School and grounds of Aoyama placed at our disposal, until this year, when we have had to look for another place. The most noticeable feature of last year's conference was the inter-action and inter-influence, if I may say so, of the Mission and Government schools. One hour each day was devoted to the discussion by the girls themselves of the various methods used by the associations in carrying on their work. Somewhat

to my surprise, I learned later that this hour above all others had influenced a certain group of girls who had come from a well known Government school. They said afterwards to us: "Why cannot we have such an association in our school? We feel almost jealous to think that the girls in Christian schools have so much to help them and we have so little. It is so hard for us to have anything. We must do something." At the closing meeting one of these girls, the only Christian in this enthusiastic group, spoke of how the mission school girls had helped them, and explained the difficulties with which Government school girls had to contend, if they were to be true to Christ. Afterwards a mission school girl said to me: "I feel very much ashamed to think I have never prayed for the girls in non-Christian schools. I have prayed for the mission schools, but I have never thought I had any responsibility for the others." It seems safe to say that the Association is the only channel through which this inter-action can take place to any extent. The Student Movement among young women will only mean what it can mean to Japan when Christian students *as such* stand together, irrespective of schools or denomination, for the advancement of Christ's Kingdom.

Within the past year the Tokio Association has been able to erect two student dormitories in central parts of the city, and both houses are nearly full, although the last to be opened did not begin till the end of April. A suitable matron was with some difficulty secured, but Mrs. Hisatomi was at last obtained, and came to us very well recommended. These buildings are also used as centres for work among girls who do not live in the house and will be increasingly used for that purpose, as the work

grows. The other house is presided over by Miss Serata, who has been with us since we opened our first rented dormitory more than three years ago. The girls in both places represent at least 20 different schools, and all kinds and grades as well.

In connection with the management of the homes, the matrons work in conjunction with a dormitory committee of which Mrs. Nitobe is Chairman, and each matron is quite head of her own house. No foreigners live in either dormitory, nor is it the policy of the Association that such should be the case. For that reason, of course, it is most important that great care shoul be taken in the choice of the matron, and that the Committee has tried to be most careful about. There are prayers immediately after supper; a Bible class on Sunday afternoons. The girls are not compelled to attend these nor to attend church. They are encouraged to do so, and as a matter of fact most of them do, but it is distinctly understood that religion is not forced. Many girls have become Christians, and lives have indeed been transformed. There is a fine feeling of *esprit de corps*, because I think they feel, as Dr. Nitobe once put it to them, "that they are not merely obeying rules but are establishing traditions." The members of the dormitory committee take turns in consulting with Miss Serata and Mrs. Hisatomi, and there is a fine feeling of co-operation among all, I think.

The money for one of the dormitories was the very generous gift of the late Lord Overtoun of Scotland, and for the other the money came from friends in Canada. The money for one piece of land was given by Miss Borden of Chicago (now Mrs Turner of India), but it is expected that the remainder of the money required for land will be given by friends in Japan.

There are school associations in Miss Tsuda's school and in twelve Mission schools, representing many denominations.

In view of the multiplicity of organizations already existing in Mission schools, and the fact that the Bible is on the curriculum of all Mission schools, which necessarily curtails the development of the association work along that line also, the National Committee greatly prefers to enter only such Mission schools as desire to include all the Christian activities carried on by the students themselves under one organization, with special committees for the different departments of work which the teachers and students may wish to carry on. The Association therefore is working only in schools where there are no other existing Christian organizations among the girls, and naturally one finds a wide variety of activities being carried on within the sphere of these school associations. Some have entire charge of the Sunday School work; others do neighborhood work among girls who are graduates of other schools. An association in Osaka has charge of some work in a certain factory, etc. The special energies of Miss Tsuda's school have been of special interest, where religion is voluntary but none the less vital. The Association has organized there a system of Bible Circles, primarily for the non-Christian girls, of whom there is naturally a fairly large proportion. These groups of from five to ten are taught by the senior Christian girls, who in turn have a weekly Normal class, taught by one of the teachers of the school. Of course, many other Christian influences are at work in that school; there are other voluntary school Bible Classes on Sundays—both morning and afternoon—but I think it quite safe to say that the

religious life there has been greatly stimulated since the girls themselves have undertaken the responsibility for non-Christians. The organization is entirely their own. So far as I know, the teachers go to a meeting, only when they are specially invited to do so. From whatever influences, I know that during the past year at least fifteen girls from that school have actually been baptised, and there are several others who are waiting to gain the consent of their parents. I do not know the figures at the present moment, but last term at least 120 girls in this school of about 150 students were enrolled in the Bible groups. Of the remaining 30, 14 are Christian students teaching the groups.

A. C. MACDONALD.

CHAPTER XX.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF JAPAN.

The latest and most significant event of the year has been the inauguration of a forward program of Bible study. The impetus for an advance came from the visit of Mr. C. S. Cooper, Bible Study Secretary of the North American Student Movement. His description of what had been accomplished in America and other countries won the approval of Japanese teachers and students, for it was seen to rest upon accepted principles of pedagogy, and therefore to be applicable in any country. The gist of the plan consists simply in the preparation of special textbooks, the seminary method of study in small groups under a student leader, instead of the lecture method under a professor, and the training of the leaders of the groups by expert teachers.

Already these suggestions have taken root in the formation of ten circles for the training of student leaders and of several small groups under student leadership. A vigorous national Bible study council of nine Japanese has taken in hand the provision of suitable courses of study, an urgent need, as the only extant textbook intended for students is Prof. Kashiwai's Studies in John, which has been brought out in parts during the year.

The religious efficiency of the English evening classes has been increased by more systematic Biblical and evangelistic instruction. From this have sprung inquirers' groups, particularly in Osaka, Nagasaki and Tokyo. In addition to those under Biblical instruction in the evening schools, there are

over 1,400 students in Association Bible circles, the largest enrolment being in Osaka and Tokyo, each with over 300. In Tokyo, four new Bible groups have been formed in large banks and companies. The multiplication of such groups seems to depend almost entirely on the supply of good leaders. The Bible teaching and personal evangelism of many of the 24 Association teachers of English continues to be one of the most effective, yet unobtrusive, pieces of work among students.

The work among the Japanese railway employees in Korea has so commended itself to officials and men that they have made it very nearly self supporting. In Japan proper, two Railway Y.M.C.A. have been formed at Maibara and Baba, near Kyoto, by Mr. Vories, who has secured two Japanese associates and Mr. Waterhouse to take resident control. Despite Buddhist opposition, the work at both points has won the heartiest support, so that nearly every one of the four or five hundred employees has become a member.

A similar movement, under independent auspices, has been started among the tram and steam railway men of Tokyo. While it is not openly evangelistic, its leaders are Christians. Its practical service has caused the Tokyo Street Railway Company to appropriate more than 100 *yen* a month toward its support.

There have been numerous receptions and addresses arranged by the large City Associations for special classes, such as commercial apprentices, barbers, pawn-shop employees, and railway men and their families. The immediate result of such efforts is simply to provide wholesome recreation and instill some Christian ideas, but they no doubt prepare the way for more direct evangelism.

The year has also witnessed the extension of recreational features by the installation of billiard tables at Nagasaki and of a basket ball court at Tokyo. Basketball is so simple, inexpensive and beneficial that it ought to spread rapidly. Not the least of its merits is that it makes the individual sacrifice for the team.

The gains made in building equipment are the beginning of the 60,000 *yen* building at Kyoto, the purchase of a cosy hall at Sapporo, the collection of 14,000 *yen* towards a building lot at Kobe, the erection of two more student hostels, and the securing by Mr. Hibbard of 15,000 *yen* toward a building for Dalny.

The total number of Associations in the national union is 78, scattered in large cities and schools from Sapporo to Taihoku. The membership is 4,300, a slight gain over last year. Of the sixty odd Student Associations little has been said because their work is generally of the quiet, unrecorded sort. Yet the very existence of such bands of Christian men, in the government schools especially, exerts a constant influence. But besides the quiet shedding of their light, they hold in the aggregate several scores of Bible classes and special preaching services every month. During the summer and winter vacations some of the Associations send out evangelistic bands. Such work as this, reinforced by the definite presentation of the ministry on the November and February days of prayer for students, is turning some choice government college men into the ministry.

One silent but none the less potent messenger of Christ to young men is *Kaitakusha* (*The Pioneer*). the official organ. Paying its own way, it finds entrance into many a student's room where the evangelist cannot penetrate.

The bonds drawing Christian Japan and Christian Korea together were tightened by the sending of four representatives to the dedication of the fine Seoul Association building, and also by assisting in securing 11,000 *yen* from Japanese towards the endowment of the same Association.

GALEN M. FISHER.

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION OF TOKYO.

The steady stream of progress which has been so manifest throughout the Chinese Empire during the past year has been flowing smoothly onward in the Association work for the 5,000 Chinese students in Japan, and we look back with a spirit of thanksgiving to God for the changed lives of prominent and promising Chinese, who have accepted Christ during the past year. We are now reaping many of the results which have been made possible by the earnest prayer and work of the various Chinese and foreign missionaries who have been faithfully sowing seed among these students for the past three years. Three years ago the organized work was launched here for this select body of men, who had been brought together in one city by our Father, in order that the forces of Christianity might be brought to bear upon them. It seemed for many months as though an attempt was being made to storm an impregnable fortress. The Mission Boards and the Young Men's Christian Association have maintained that "Victory must come". This has inspired such faith and determination in the soldiers who were here fighting, that many in the camp of the enemy have come out and joined the Christian ranks. The spirit of

the whole student body has changed from one of haughty indifference and contempt to that of sympathy, friendship and in many cases most earnest enquiry.

Our greatest means of contact with the students from the first has been our educational classes. These have been taught by strong and tactful Christian men, and during the past year the classes have had a daily attendance of more than 200 men. The classroom brings us into touch with them, and from the classroom to our homes is but a step. Here we meet the men in social intercourse, and find it comparatively easy to cultivate intimate relations. Then we have all the agencies of the Association Bible Classes, lectures and addresses, the game and reading rooms, all of which offer opportunities of getting to know the men. To crown all is the Student Church. More than two percent of the present number of students in Tokyo are baptized Christians. These students upon their return to China will become leaders. Some will be officials, most will be the educators of the next generation of Celestials.

The tremendous importance of this work will be seen when we remember that, just as in Japan a few years ago, it is this first generation of Chinese students to receive a modern education, who will be the men to hold the important positions in the new, reformed government throughout China, and who will also be the leading teachers and professors of the new system of education, and who will be the men to hold the important positions of trust and responsibility in the new life of the great Chinese Empire. As said above, there are to-day 5,000 Chinese students in Tokyo, representing every province of China. Two years ago there

were almost double this number. But while the number has decreased, the quality and standard of the students have greatly increased. The number for the past year has remained almost stationary.

There are many reasons for this decrease in numbers. Many who came to Tokyo at first were not real students, but came because it was popular to come to Japan. Others came for "short term courses". Still others came for political purposes. Now very strict examinations are held both in China and Japan. Every student coming to Japan must first pass these examinations. These restrictions have shut out the incompetent students. All "short term" schools have, therefore, disappeared. The Japanese government schools and the large private schools, like Waseda University, will not now admit Chinese students, unless they enrol for a term of years. This at once shows the stability of the Chinese students now in Japan. The revolutionary class, so strong at one time, are now not so much in evidence. The Chinese students now here mean business. They have come to complete their courses and they are doing so. During the past year many honours in the various schools have been won by the Chinese students. It is significant that most of these honours have been won by members and students of the Chinese Young Men's Christian Association.

How long this army of 5,000 Chinese students will remain in Tokyo is difficult to say. There are many facts which indicate that they may remain here for a number of years yet. The Chinese Government is still supporting 2500 students here, and there are no indications or reasons for decreasing this number in the near future. The Chinese Imperial Government itself

has decided to send at least 200 new students to Japan each year for the next five years. The table of statistics* shows the numbers and the sources of the support of both the Collegiate and Military students studying in Tokyo at Government expense.

In addition to these Government students, there are about 2,500 students studying in Tokyo at private expense. These private students also represent every section of China,—North, South, East, West and Central. About one half of the 5,000 Chinese students of Tokyo are supported by the provincial governments, and are selected by competitive examinations. Some are sent by city or village guilds. Others are supported by groups of friends, relatives or parents. The position of each is gained either by family influence or by the competitive test. Every one, therefore, is a picked man, selected on account of ability or social influence.

The homes in China, however, from which these students are drawn are not easily accessible to ordinary missionary influence. As a rule, these families are too proud and exclusive to associate with the missionary or his converts. Hence they know but little about essential Christianity.

There is at the present time a deeper and more genuine interest in Christianity among the students than at any previous time. Many incidents and illustrations might be mentioned, showing how this interest is manifesting itself. One of our associates, Mr. Elwin, told me recently of a young man, who won first honours in a Provincial examination in China, where there were 500 competitors. After a

* See Appendix.

few months of contact with Christians in Japan, he wrote as follows: "I am reading God's Holy Book every day and behaving it". His case is typical of many, when he said that at first he thought that knowledge was all that was needed in this life, but now "I know that knowledge is not so vitally necessary as an undefinable something which I am seeking for heart safety and rest".

"My heart has frequently been stirred to the depths", reports Rev. G. L. Davis, the associate Pastor of the Chinese Student Church of Tokyo, "as I have seen the sons of prominent officials go forward and before an audience of their fellow students, openly confess their Saviour and receive baptism as an outward sign of their allegiance to Jesus Christ, when formerly in their home towns in China they would have thought they must apologise for being seen in a Christian Chapel".

A young man from Shansi, whose father was a Hanlin in Peking for fifteen years and afterwards Literary Chancellor of the province of Chihli, has become a Christian. While he was in China, his father would not allow him to go inside a Chapel, although he lived for more than ten years almost opposite the gate of the American Board Mission in Peking.

When the Association was first organized in Tokyo, there was little interest in the religious work. The students were then willing to attend the socials, lectures, and popular addresses, but not the Bible Classes or religious meetings. From what has already been mentioned, it will be seen that there is now a deep and growing interest in the religious work. The Bible Classes of the

Association are the training grounds for the Student Church. Evangelistic Bible Classes are being held in the two principal student centres of the city each Sunday evening. Last year the Bible Classes were conducted in Chinese, Chinese-English and English only. During the past year practically all the Bible Classes have been conducted in Chinese. The reason for this may be seen in the statement of one of the students himself, who said: "Formerly I came more for the English language, now I want to know more about the Bible, and I can understand it better in my own language". During the last year a short Gospel service, for fifteen minutes, has been conducted each evening at each department for the students in the Association evening classes. It is encouraging to see the interest in Christianity being manifested by these men, who, before coming to Tokyo, never attended a religious service.

The Student Church has a strong Chinese Pastor, Rev. Mark Liu, of Tientsin. Most of the members are now giving one-tenth of their income to the Church, which makes the Student Church practically self-supporting. This is a most encouraging fact and must have a great reflective influence.

The Chinese students are great readers. They are not only seeking all the knowledge they can get through the medium of their own language, but are reading books in other languages, especially Japanese, English, French and German. The Association Reading Rooms are supplied with many of the leading newspapers and magazines, published in Chinese, Japanese and English. The Association is greatly indebted to the Hon. Mrs. Gordon, of Tokyo, through whose generosity and influence more than 2,000 volumes of well selected books have been added to the Library. This Library

has been named "The Anglo-Chinese Library of the Chinese Young Men's Christian Association". Many of the Chinese members and other friends are making contributions toward this Library.

There has never before in the world's history been given an equal opportunity for influencing a really great nation in every phase of her life and existence. J. M. CLINTON.

THE KOREAN STUDENTS OF TOKYO.

The attention of the world has recently been directed toward the Orient and especially toward Japan and "Japan in Korea". There exist to-day facts of such importance and significance as to justify us in calling attention to "Korea in Japan". As early as a quarter of a century ago a score or more of Korean young men were sent to China and Japan to study foreign affairs. There have been at various times since a few Korean young men sent to Japan for study by the Government and by individuals. When I arrived in Japan two years ago, I found 300 Korean students studying in the various schools of Tokyo. One year later, a careful investigation showed that there were more than 400. After a thorough investigation, made by Mr. Kim, the Korean Young Men's Christian Association Secretary, assisted by the Korean Superintendent of Students, we have ascertained that there are to-day more than 700 Korean young men in the different Government and private schools and colleges of Tokyo. Mr. Shin, the Superintendent of Korean Students, tells me that each week sees new additions to the number already here. These 700 young men have come to sit at the feet of their conqueror to learn the secret of her success, progress and power. These

700 young men come from every province of Korea. Every section of the country, East, West, North and South, is represented in Tokyo. It is interesting to note that it is not the Government alone, or primarily, which is sending her young men abroad. Of the total of 700 Korean students now in Tokyo, only 100 are supported by the Government. The remaining 600 are supported by individuals, families, guilds and societies. Not a few are making their own way by working at odd jobs or such employment as they can secure.

What are the motives actuating these young men to come to Japan? While it is true that some have come for political purposes, and some few perhaps have come out of mere curiosity, yet the object of the great body of them in coming has been to learn what Japan can teach them. It is needless to say that these young men are loyal to their country. They are patriotic. They are ambitious that Korea should have her own existence as a recognized nation. There is naturally a prejudiced feeling toward Japan and the Japanese on the part of the most of these students. It is, however, most commendable that these young men should come and sit at the very feet of their conqueror in order to learn. These students are studying various subjects, such as law, commerce, technical courses, agriculture and others.

During an interview recently with one young man, who had just arrived from Korea, and who is a graduate of the Imperial English School in Seoul, he said his object in coming to Japan was that he might better prepare himself to help his fellow countrymen. This, I believe, is the prime object of most of the Korean students here. This is certainly a most commendable object. Their desire

is that they may become leaders in every phase of Korean life and thus have a hand in elevating her industrially, politically, commercially, morally and spiritually.

The Korean Young Men's Christian Association is doing a splendid work among these students in Tokyo. More than 100 of them are enrolled in classes taught by the Christian Korean and Japanese teachers. The Korean Superintendent of Students lends his assistance to the Association and has himself furnished the Korean Association with rooms for the educational classes.

Owing to the present relations existing between the two peoples, the Young Men's Christian Association offers practically the only opportunuty for social contact and for the harmonious relations between the two races. The following quotation from a recent letter from Chief Justice Watanabe, Head of the Judicial Department in Korea, will be of interest in this connection :

" .....Every one of these Korean officials in my department is of good and gentle character, and they are discharging their duty with laudable assiduity, but on the point of legal knowledge they are very poorly equipped.....The harmony between the two peoples must be brought about by the Christians. The other day I was invited by the Yong Dong Church, founded by Dr. J. S. Gale, to address them, and there in my speech, I dwelt upon the necessity of the Christians becoming the cure of these abominable differences between the two peoples, citing Ephesians II, 1-6.....The Young Men's Christian Association is also endeavouring to bring about this desirable harmony ".

I know of no greater opportunity than this one afforded here in Tokyo among these 700 Korean

students of helping to solve these racial prejudices and animosities. The conditions here are more favourable to this end than in Korea. The Korean Young Men's Christian Association is doing much along these lines.

Of the total of 700 Korean students now in Tokyo, practically all have at some time during the year come under the influence of the Association. The educational classes, Bible classes, reading rooms, game rooms, athletics and popular lectures all tend to equip these men for real service to their country, when they return. It is encouraging to know that 100 of them have decided to become Christians since coming to Tokyo.

J. M. CLINTON.

CHAPTER XXI.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

Perhaps there is no one thing which shows the status of a nation more than the character of the ideals held up before the masses by the leaders, and nothing shows the progress of a people more than the intelligent interest of that people in moral and civil reform, and such an interest not only speaks well for present development, but augurs most hopefully for future growth and consequent power.

It is most significant that the Japanese are keeping well abreast with other progressive nations in these respects, in many places showing the keenest interest in the bettering of conditions for their people, not only by agitation, by education, but also by legal action, as a study of their statute books will show. Agitation is helpful; as long as there is movement, there is life. Education is necessary, because there must be scientific knowledge concerning these things, if we would have the thoughtful, the reasonable. with us, but legislation is, as it were, the clincher. Law gathers up the loose ends and properly focuses them in a well defined measure, which not only aims at, but destroys, the abuse.

Other countries may well look to their laurels, for Japan is rapidly forging ahead in this matter of securing legislation as a protection for her children and youth against certain prevalent evils.

The attitude of the so-called leaders is most encouraging, many coming out strongly in favor of the principles underlying the work of the

temperance societies. Perhaps as good an example of this as we could wish was furnished by the committee in charge of the entertainment of the American Fleet. When the question of the use of Geisha was brought up, several members of the committee unhesitatingly opposed their being employed. His Honor, the Mayor of Tokyo, and Madame Ozaki, his wife, not only brought every influence to bear against the introduction of Geisha among the American sailors, but have in other ways shown active interest in the Temperance work, opening both the Men's and Women's Educational Associations to addresses on this theme.

In a recent interview which the writer had with His Excellency, the Minister of Education, he unhesitatingly declared his interest in Scientific Temperance Instruction and promised to do what he could toward opening the higher schools to lectures on this subject. We are glad to say that at least ten thousand students in Government, private and other non-Christian schools, have been reached by illustrated talks upon the physical, mental, and moral effects of bad habits, and we hope the time is not far distant when Japan shall pass a law making such instruction in the schools compulsory. There is great need of scientific knowledge here as everywhere; but we do not want this law until the sentiment is such that it will come as a natural result of public demand: but to this end we are quietly working, bringing what information we can to bear upon the situation, interesting those who can be most helpful, and gaining, where we can, adherents and supporters.

On one occasion the writer was speaking on an athletic field to a Middle School of six hundred

students. It was rather a warm day, and one of the boys dropped and was carried off the field; the principal nodded for the address to go on: in a few moments two others were overcome and the lecturer refused to proceed. The boys climbed over the bluff where she was standing, and so eager were they to have her finish that, after they were comfortably seated, she continued to the end. One of the popular professors of the school, but one who liked *sake*, sent word, saying that the address had convinced him and as a result he would give up *sake*; but unfortunately for him he stopped too late, because he died a short time after as a result of this bad habit. His is the third death among the faculty of that school from the same cause. "My people perish for lack of knowledge," is as true to-day as when uttered by the prophet centuries ago, and it is our purpose to diffuse such knowledge, not only by lectures but by the distribution of literature, of which we keep large quantities on hand.

Whenever possible, we invariably introduce the total abstinence pledge, and although we emphasize its solemnity and how much is involved in it, yet usually it is not at all difficult to secure signers, and we have increased our membership to quite an extent in this way.

Mrs. Yajima and Miss Hargrave, presidents of the Japanese Union and the Foreign Auxiliary respectively, have worked most faithfully and have accomplished many things of which a full report can be found in the February, 1909, number of the *Japan Evangelist.*

We would like however to mention a few items for the second time. There was, early in the fall a great meeting at Maebashi in the interest of

morals, which Mr. Shimada and Miss Hargrave addressed, and as a result the people of that city arose against public prostitution and came out victorious. This Prefecture has no license system, but it takes constant watching to prevent its reinstatement. Another splendid result was achieved when the Japanese ladies realized seven hundred and thirty-five *yen*, eighty *sen*, from a concert given to benefit the Rescue Home. This home is doing good work under the able management of Mrs. MacCauley, and we consider our efforts along these lines most important. We have seven workers in the Union doing rescue and preventive work, and it would take many pages to tell the story of their labor and record their successes.

We have many Mothers' Unions and the value of this work cannot be overestimated, for, if we can gain the interest of the mothers, the children will receive proper instruction. A Buddhist temple was thrown open to my lecture on Scientific Temperance, and it was crowded to suffocation with men and women from all walks of life, some of the mothers coming with babes in their arms. It was an inspiring sight, and probably those people had never in their lives before heard a similar address.

And so we aim to go on with this work, until every family in Japan will at least be familiar with the general truths underlying our organization, until every child shall have proper instruction, so that, if he sin, it will not be because of ignorance. We have a perfect graded system in our society, beginning with the little children in arms, reaching out for the boys and girls, gaining the young men and women, finally finding a climax in our work among women; thus we have a system of training

which is invaluable, because it reaches all ages and conditions, by a logical system of consecutive and continuous development, which must operate for the strongest and most vigorous kind of morality in any country and among any people.

Among the events of the year is the appointment of Miss Moriya, a most competent young woman, to work among the children, and she has been most successful thus far in her effort to reach and organize the little ones.

We also wish to announce the arrival of Miss Ruth F. Davis, of Milwaukee, Wisconsin, as a second resident worker in Japan, who intends to devote a large part of her time and interest to the work among the children and young women. Miss Davis is fitted, by heredity, environment and education, for this important work, and we welcome her to the wonderful opportunities open on every side in this growing country of Japan. With such a past, with so much to encourage us, we are most hopeful for the coming year, looking forward to larger opportunities and greater results.

FLORA E. STROUT.

N.B.—See also Miss Strout's report in the Minutes of the annual meeting of the Standing Committee of Co-operating Christian Missions in the Appendix of this issue.

CHAPTER XXII.

PUBLICATION WORK.

JAPAN BOOK AND TRACT SOCIETY.

As the past year was the tenth since this Society was organized, it was only fitting that it should be, as it was, made memorable by the very welcome visit which we received in October from two representatives of the Religious Tract Society, the Rev. A. R. Buckland, one of the Secretaries, and Sir Charles Tarring, a member of the Committee. Their stay was all too short, but they came up to Tokyo, met our Board, and went very fully into the needs and possibilities of the work. Such visits are very helpful and will, we trust, be frequently repeated.

The Religious Tract Society has continued to assist us most generously, and we have thus been enabled to go forward with the service we have been entrusted with by the Lord.

The past year has been one of much financial stress in business circles all through the Empire, and this has had its effect on our work, preventing it growing, as it would no doubt have otherwise done, nevertheless the figures show a healthy increase on those for 1906. Indeed some items are slightly larger than those for 1907; but the total figures are less than half the ones then reported. This is not surprising, seeing that we then sold large numbers of tracts for distribution among the visitors to the Industrial Exhibition which was held in Tokyo that year. We give the actual figures for 1908 on the next page :—

TOTAL CIRCULATION DURING 1908.

	Our Publications.			Published Elsewhere			Total Copies	Value Yen
	Books	Tracts.	Cards	Books	Tracts	Cards		
Cash Sales at Depot	996	62,413	950	4,627	2,771	52,113	123,870	2,453.24
Sales to Correspondents	3,660	189,509	368	4,994	8,814	29,652	236,997	4,026.97
„ to Book Shops	1,083	10,993	132	1,220	157	11,706	25,291	1,119.66
Totals	5,739	262,915	1,450	10,841	11,742	93,471	386,158	7,599.87
Sent to Religious Tract Society	31	28,925	—	—	—	—	28,596	316.59
Free Grants	58	48,036	—	21	506	1,000	49,621	182.43
Grand Total	5,828	339,876	1,450	10,862	12,248	94,471	464,735	8,098.89

During the year under review, the Society has paid for the printing of 12,000 Books and 329,500 Tracts in Japanese, making in all a total of over seven and a half million pages.

The books include reprints of "TRENCH ON THE PARABLES" and "THE PRACTICE OF THE PRESENCE OF GOD," also an edition of 4,000 copies of the "FIRST PART OF PILGRIM'S PROGRESS" and a much improved translation of "TIP LEWIS AND HIS LAMP."

Four new books were completed during the year. The Religious Tract Society most kindly sent a special grant to enable us to publish the "SECOND PART OF PILGRIM'S PROGRESS," so that the whole of this well-known work is now available in Japanese. The second double volume of "EDERSHEIM'S OLD TESTAMENT HISTORY" was also issued, and the final volume is in the press The Rev. J. Hind, of Kokura, spent many precious months in translating this valuable work, placing the thoroughly revised manuscript in our hands without cost to us. The Japanese translation of this history is now being used as a class-book in three theological schools. The other two new books issued during the year are "PLEASURE AND PROFIT IN BIBLE STUDY" by D. L. Moody, and "THE SCRIPTURE TEXT-BOOK AND TREASURY," Part I. Both these are much liked and are proving very helpful to Christians.

The tracts printed during the year include thirty-three separate editions, thirty of which were reprints. Of the three new ones, two, viz.—"A YOUNG MAN'S STUDY IN COMPARATIVE RELIGION" and "GOD'S WAY OF SALVATION"—have for some years both been printed privately by missionaries and have done good service. The other new one, "THE POWER OF THE CROSS," is by the Rev. N. Tamura,

and is taking well; 50,000 copies have been called for in about four months.

During the year the Society also bought from other publishers 13,289 Books, 15,947 Tracts and 114,359 Cards and Pictures, these being required for stock and to fill orders received.

Free grants are much more numerous than usual and include 1,000 tracts distributed among the pilgrims at Nikko; 11,000 sent at the request of a Japanese evangelist for distribution among the people attending his meetings; 5,000 distributed at Morioka among the country people attracted there by the military manœuvres in September; and 5,000 used at the Church Missionary Society's preaching-place in Tokyo. The following letters acknowledging other grants explain themselves:—

The 4,500 tracts you so kindly sent reached me safely. On the day of the opening of the Public Hall I went with some of our church members to the front gate of the Shinto Temple here, and began distributing them among the crowds of people, who had come in from the neighbouring towns and villages to witness the opening ceremony. We gave away about 1,800 copies, but were then stopped by the heavy rain. The next day the rain stopped in the afternoon, and we went to the same place again and distributed the remaining copies. We do not know the effects of this work, but we prayed especially for the people who received the tracts, and we are believing that the Lord will bless them. Most of them were farmers, and they accepted the tracts with thanks. Some were Buddhist priests, but none of them refused to take the tracts, and we saw none either torn up or thrown away. In any case, at least two thousand people have, through this distribution, had an opportunity of

hearing the voice of God speaking to them through the tracts, and I am sure that some of them will be interested and will seek to know more about Christianity. We express our sincere thanks for your benevolent grant, and hope you will please pray that this work may do much good and may greatly extend the kingdom of God.

T. MIURA, Mishima.

I tender you my hearty thanks for the English tracts which you kindly donated for the soldiers of the United States Navy, through Brother Matson. I have distributed quite a number of them to-day, and hope they will be the means of much good to the men who received them.

F. O. BERGSTROM, Tokyo.

A special grant of 21,000 Tracts was also made for use at an Industrial Exhibition, which was held for some weeks in the autumn at Nagano, a city some twelve hours' journey by rail from Tokyo. The letter which follows shows how much this grant was appreciated :—

We received the grant of tracts and are using them and are grateful for them and pray that they may be greatly blessed of God to those who read. As we had purchased from you and other places and had received several gifts of literature for this work, we shall have enough. However, I have been asked for tracts to distribute in Matsumoto and Takada during this week and next, as soldiers are coming into the new barracks in these two places and great celebrations are being held and great crowds are thronging the streets. The request only reached me the day before yesterday, but I have not sent any, as I felt we could not afford to

be short here, and I had no authority to send literature elsewhere which had been specially given for use here. D. NORMAN.

During the year, several letters of appreciation have been received from persons who purchased tracts from us. From these we select the following, viz :—

Although I am not personally acquainted with you, I have known you by name for some time. I I want to call on you and listen to your instruction, but am always too busy to do so. One day in January, 1898, when quite drunk, I beat my child to death and was in consequence sent to prison for ten years with hard labour, being released only last April. I was converted while in prison and used to buy books from your depot. I was there last month and received many books and tracts. I am now planning to visit the prison where I spent so many years, and give these books and tracts away to the prisoners. Many, many thanks for these books. When I have time, I will call and tell you about my past sinful life, and also of my blessed life of to-day. *From an Ex-Convict.*

Some letters have also reached us from persons who have received tracts from missionaries. Two of these we give here, trusting they will be an encouragement to those noble workers who go on year after year, faithfully distributing tracts, and often seeing but little result of their labours :—

No. 1.

Please excuse my writing to you without knowing you at all. For many years I was without any fixed course, blown hither and thither by the world-

ly storms. At length I resolved to put all my trust in wooden images, but thick clouds of darkness surrounded me and I could see no light.

A few days ago, however, as I was in the tram going towards Honjo, and was in great trouble, a gentleman in foreign dress handed me, just as he was getting out, a printed paper, saying, as he did so, "Please read this." It was entitled, "ROCK OF AGES CLEFT FOR ME." I read it with great joy, and felt sure that the gentleman had given it me to comfort me. I felt indeed as if God's hand had touched my head. Please show me the way of salvation and light.

No. 2.

About a week ago I received from a member of your society one copy each of "THE WRONG TRAIN" and "A YOUNG MAN'S STUDY IN COMPARATIVE RELIGION," and read them with much interest. Oh, how great is the grace of the holy God to us! I wish to join your society, if you will allow me to do so. I will keep all your regulations. Please tell me how much your fee is, and at the same time send me the necessary papers to sign.

We have also received from the Rev. W. B. McIlwaine, of Kochi, the following most interesting account of the blessing which followed the reading of one copy of the "PILGRIM'S PROGRESS":—

In January, 1904, I employed a young man as language teacher, whose brother-in-law was business manager for a Japanese house of long standing. The proprietor was a worthless character, who spent his time drinking and frequenting places of ill-repute. The business manager mentioned above was proud of his ancestry; his father, grandfather, &c., had

served this family in the same capacity for many generations.

Mr. H., the young man mentioned above, was an earnest Christian himself, and so, when he came to Kochi to live, he at once set about trying to rouse an interest in the Gospel in his brother-in-law's heart, and gave him several tracts to read, also Stalker's "Imago Christi" and Thomas a Kempis's "Imitation of Christ." But his brother-in-law frankly told Mr. H. that these books were too deep for him.

In March, therefore, Mr. H. gave him a copy of Pilgrim's Progress. But instead of reading it himself, he gave it to his head-clerk to read. The clerk read it as he would have done a novel and thought it a very interesting story. When he had finished it, he asked the manager what it meant. Not having read it, he could not tell, so, taking the book, he read a few pages, but was as much at a loss to know the meaning as his clerk. So he went to Mr. H. to ask, and thus it came about that every day he read a few pages and went the next morning to get Mr. H. to explain them. On returning to the shop, he would tell his clerk what he had learned. Finally the clerk became so much interested that he went to Mr. H. every evening and this study kept up for a month or more.

In April, Mr. H. gave the manager a Bible, but he returned it, saying he could not understand it. Mr. H. gave it to him again, saying, if he loved Pilgrim's Progress, he ought to love the Bible too. This time he kept it and soon became convicted of sin and then determined to read a portion of it every day.

Then he and Mr. H. began teaching the Bible and Pilgrim's Progress to the other members

of the household, viz:—the proprietor's wife, his concubine, and two maid-servants. This study of the Bible went on every afternoon from two to four o'clock. The Bible was their text-book, the Pilgrim's Progress the standard by which they judged their progress in the faith. The portion of the Bible studied at this time was the Pentateuch.

In April, 1905, persecution began. The proprietor, not liking the results of this Bible study, attempted to break it up. Sometimes he would take a bottle of wine and sit in the Bible study circle drinking. Sometimes he would sprinkle salt over them, to purify them, as he said. Again, he would knock the women over and beat them, or he would hire a man to sit in the doorway whetting a sword, and would tell his two daughters of twelve and fourteen that he was going to kill them with it.

At length, he called in his relatives and consulted as to what they should do with the manager; they decided that he ought to be discharged. But this solution was not so easy to carry out as it appeared, for not only both the maid-servants, but also the head-clerk and even the proprietor's own wife declared that they would all leave, if the manager was sent away. The consultations and opposition kept up with more or less vehemence for five or six months till November, 1905, when they ceased; and the manager, the head-clerk, the proprietor's wife, his concubine, his eldest daughter and the two maid-servants were all baptized and received into the Church, the concubine having left the house some time before and entered a sewing school taught by a Christian woman.

After baptism the study of the New Testament was begun and continued daily. This household

is still active in the study of the Scriptures and in Christian work.

The manager's fondness for Pilgrim's Progress continues, because through it he was led to believe, and he says now of any Christian who does not believe and act according to the way laid down in that book that his faith is diseased. His favourite hymn is

"He leadeth me, oh blessed thought,"

because, as he says, it is Pilgrim's Progress condensed. The proprietor himself has recently become interested and has adopted the above as his favourite hymn, saying, "If a man signs that, he will not sin." He does not drink as much as he did and his very appearance seems changed. The manager is greatly rejoiced and says: "Just as I was led to God by Pilgrim's Progress, so my master is being led by this hymn, which is a condensed Pilgrim's Progress"

On all hands in Japan to-day, there are signs that increasing numbers of the people are at heart hungering and thirsting for something that will truly satisfy. The new Japan, especially as represented by her young men and young women who flock in thousands of the schools and colleges, is seeking earnestly for knowledge; and thus the door is thrown wide open for the entrance of the spoken or written word of Him, whom to know is life eternal; and who, out of the inexhaustible riches of His infinite fulness, is alone able to satisfy the daily increasing desires of the immortal soul which He Himself has created. To us, indeed, has He freely given of His choicest blessings, in full measure, pressed down, and running over, and He says to us: "Pass them on. Freely ye have received, freely give."

GEORGE BRAITHWAITE.

METHODIST PUBLISHING HOUSE (KYOBUNKWAN.)

The past year has not been in all respects an easy one in the publishing business in Japan. Some houses of this line have failed, while others have barely kept alive. The Kyobunkwan has felt the hard times somewhat seriously, but has not slackened its pace. More good books in both Japanese and English have issued from our presses this year than in any past year, and more are soon to follow. The purpose of the House to serve the Christian and educational interests of the country in the broadest and strongest way possible is a fixed purpose, and will become more effective as time passes. Special attention is called to the new books :—

Comparative Religions, Tanaka.
More About Jesus, Mrs. Sakurabayashi.
Great Revivals in the United States of America, Matsumoto.
Steven's and Burton's Harmony of the Gospels, translated by Dr. A. A. Bennett.
The Atonement, translated by Rev. A. B. Hutchinson.
Easy Commentary on Isaiah, H. Harano.
Commentary on Mark, Dr. S. P. Fulton.
Life of St. Paul, Miss Ballard.
My Religious Experiences. N. Sakamoto.
The Man of Sorrows (*Cantata*), F. S. Scudder.
Steps to Christ, translated by T. Ukai.
The Unscathed Bible, Mrs. G. P. Pierson.
Comparative Study of Religions, K. Shiraishi.
Sambika No. II, about ready for delivery, and an Ilocano Hymnal in press.

In English we have issued Ten-ichi-bo, a book of historic value.

Poe's Tales, with notes by Miss Garner.

Japan in Days of Yore, by W. Dening, student's edition.

A German Grammar, by Prof. R. Heise, of the Imperial University.

Buddha's Crystal, by Mrs. Ozaki.

Social Evil, by U. G. Murphy.

Story of Salvation, by Mrs. Helen P. Curtis.

Complete Poems, by Edwin Emerson.

Japanese Verbs, by Dr. J. H. DeForest.

Christian Movement for 1908.

The following financial statement may show the business done :-

	yen
Merchandise Department, Stock in hand, January 1st	68,838.19
Machinery and Type in Factory	26,503.00
Pages printed during the year	60,000.00
Salary list for the year	26,000.00
Average daily receipts	288.00
Number of volumes printed	828,390

Rise during the year in cost of taxes, insurance and rents 33%.

SCRIPTURE UNION.

The Scripture Union of Japan was begun as a branch of the Children's Scripture Union of England in 1883 through the initiative of Miss Adelaide N. Whitney, the late Mrs. D. M. Lang, an American girl of only 12 years of age, and Mr. S. Tsuda, and has been carried on by her brother and sister-in-law in connection with the Children's Scripture Union ever since Mrs. Lang's death.

The number of members is now about 12,000 in Japan, with 400 local Secretaries and 3 travelling Secretaries. Many hundreds have testified to the

help they have received through following its daily readings and explanation in the monthly magazine.

W. N. WHITNEY.

THE JAPAN BIBLE LEAGUE.

The Japan Bible League was organized on August 24, 1906, on substantially the same basis as the Bible League of Great Britain (established in 1892), and the Bible League of North America, the objects of the League being as follows:— (i) To promote thorough, reverent, and constructive study of the Holy Scriptures, and to maintain the historic faith of the Church in the divine inspiration and supreme authority of the Holy Scriptures as the Word of God, in all matters of faith and practice; (ii) To make accessible to all Christian workers in Japan the best results of constructive Biblical scholarship, by the use of reviews, reprints, and translations of important articles or books, as well as by the preparation of original matter, and by other useful means.

Membership is open to any sincere disciple of the Lord Jesus Christ who expresses full sympathy with the objects of the League; the fee for membership is one *yen* per annum. Under the supervision of the Literary Committee, "Bible League Pamphlets" are published from to time both in English and Japanese, and are kept on sale at the Kyobunkwan (Methodist Publishing House), Ginza, Tokyo. The annual meeting of the League is held in the summer of each year at Karuizawa. The president of the League for the current year (1908–9) is Rev. J. D. Davis, D.D., of Kyoto. Persons desirous of becoming members are requested to communicate with the Secretary,

WM. GEO. SMITH.

THE AMERICAN BIBLE SOCIETY.

The work of Bible distribution in Japan continues to prosper. In spite of various hindrances the sale of New Testaments during last year was the largest on record, and the outlook for the coming year is especially favourable. There is an increasing spirit of prayer and expectancy on the part of the Japanese pastors and people, and signs of a deep religious awakening in the near future. It is confidently believed that God will not disappoint his people, and that what has been experienced in Korea and Manchuria, and already to some extent in the North, will be seen generally in the turning of the masses from the pursuit of the glory and pleasures of the world to seek first the kingdom of God.

Y. M. C. A. TEACHERS.

The popularity of Christian young men, who have been selected for positions as teachers of English in the Government schools, continues unabated. Mr. Mott reports: "There are now twenty-four graduates of American and Canadian Colleges in as many schools. The extent of their religious influence may be estimated from the fact that they have had an average attendance at their Bible classes in the past year of over five hundred, of whom thirty-seven received baptism."

WORK AMONG THE CHINESE STUDENTS.

Rev. Geo. L. Davis writes of his work as follows: "A great number of Chinese students who have come to Japan are anxiously trying to find some method of transforming the Chinese Empire. They eagerly search the Bible to find there the secret of the political strength of the great powers, England,

Germany and the United States. And it is surprising to find the number of men who have read the greater part of the Bible and are anxious to find some one to take it up and explain it systematically to them in Chinese. They all want to learn the secret of its strength and power. Our aim has been to satisfy this demand, and one method has been to have a short service in our school every evening. The attendance has averaged between ten and twenty per cent of the students present at the school.

"Within the last few months, one of the rich young men among the students has become a Christian, and now carries a New Testament where a short time ago he carried his tobacco pouch. It will certainly mean a new day for China when the rich young men, who have formerly laughed at the 'Jesus Chapel,' are found inside preaching; and instead of spending their time smoking opium and gambling, use it to advance the Kingdom of God.

"These young Christian men are full of plans to establish schools and start papers, and build churches to regenerate their fellow-countrymen upon their return; and we are praying most earnestly that they may have the courage to remain firm to their convictions."

Mr. J. M. Clinton writes: "There is at the present time a deeper and more genuine interest in Christianity among the Chinese students than at any previous time. We are at the fountain of China's new life. The ideas of the Gospel have entered and are working in the minds of many. Enquiries such as how to relate acceptance of Christianity to the practice of ancestral worship manifest a degree of progress in the minds of men putting the questions. The rough outworks are

crumbling away, and God has placed us here at the very time when fermenting minds must need our positive teaching.

"I am convinced that it is the silent pages of the Scriptures which have accounted for a great part of the success in this work. Many of the copies of the Scriptures have been not only means of interesting non-Christian men to become Christians, but during the past year, by cultivating the daily use of the Scriptures, the Christian men have been led into a deeper knowledge of Christ, which is causing these men to devote their whole lives to the salvation of their fellow men.

"In a work like this, there are 5,000 students, speaking a dozen or more dialects, enrolled in a score of schools, studying various subjects and with various interests. A large proportion of these students have at some time during their stay in Tokyo had an opportunity of hearing the word of God, and many of them have been presented with at least a portion of the same. These silent witnesses must have the desired effect upon many of them. One writes from a country town in central China: 'I am daily reading the Scriptures which I secured in Tokyo, and get joy from them.'"

FRUIT IN AFTER YEARS.

(From a Report by Miss L. J. Wirick of Tokyo.)

"I received a very interesting letter lately from a man who was given a New Testament in the Toyama Hospital four years ago. He took it home with him and began to study it. All this time he has been a silent student of the Word, and now writes that he has read every word in the New Testament and believes it and confesses his obedience to Christ. He asks me to send him another

Testament for a friend who wishes to study with him. Who can estimate the extent of sowing the truth?

"When the war was over and the Army Hospitals all closed, I had over 150 copies of the New Testament on hand, and I felt then that I had more than I should need. But now I have not a copy in my house, and every one has been given to those who have asked for them. Nearly every one has been sent into the country to those who have written to me for the Gospel.

"In Manchuria alone, seventeen men are now studying the Way of Life and writing to me for instruction, who were led to become interested by one faithful young man who received a copy of the Scriptures from me. I have never seen any of these men, but they are reading the Bible, and the leaven is at work in their hearts. Others are asking for it. Three new names came this morning.

"I go into the country to several places where the people are meeting regularly in some one of their homes to study the Word which they have received."

REPORT OF MR. J. P. WHITNEY.

"In the sale of Scriptures on the streets of Tokyo we are sometimes engaged for only one or two hours in the evening. The buyers have been from all classes, rich and poor, old and young, students and business people, soldiers and officers, etc., etc. Many have been well converted through purchasing; and others have repented, but we have not been able to keep in touch with them, as they live in the country. Others have written to us inquiring more about salvation.

"Some of our young converts have been glad to give up an evening once a week to help us in this

work. This has meant, that often, reaching home at ten o'clock, they would have to study for two or three hours; and yet two of these converts especially have been glad to work in this way for the One who has brought them out of darkness into light.

"At Nagano Exhibition it was certainly a wonderful opportunity of reaching the people from various districts. It is one of the Buddhist strongholds and people came from many districts, so that from that city the Word of God went to other cities and villages.

"One had to stand in this work a great deal of mocking and jeering; one could see by the actions and remarks of many that they hated Christianity. However I firmly believe that through the Bible selling and the mission work on the street a work has begun in Nagano that they will never forget.

"Last summer one of our young helpers went for a trip to the top of Mount Fuji, and while he was giving out tracts there, a young man spoke to him and said, 'I bought a Bible from you in Tokyo.' So it is, wherever we go, we meet people who have bought from us somewhere."

REPORT OF REV. K. E. AURELL.

"Notwithstanding the fact that much successful Bible selling has been done for many years in Tokyo and the people in certain districts are pretty well supplied, I found that still any number of copies of the precious Book can be sold. As I am able to speak in Japanese, vast numbers of all sorts of people would flock to me; and it was just wonderful how they would not only gladly listen but evidently accept all that was said about the Bible and the Savior it reveals. As a rule, gratifying sales followed almost every talk."

REPORT OF REV. F. O. BERGSTROM.

"One can stand in one of the thickly traversed streets of Tokyo a couple or three hours in the evening, and without very great effort, except stating the price and giving a few pertinent hints as to the contents of the book, sell 50, 60, yes, 100 or more copies of the New Testament. When they see that it is written in the easy style of reading, is neatly made up and bound, is larger in size than most books that sell for twice the price, what more? Yes, the spirit in humanity is thirsting, craving, and longing after peace, and consequently they pay the price, receive the book, and are gone. Now and then students will ask for the English Testament only; while a great many buy a copy of each; and often one can sell nearly as many copies of English as Japanese.

"Here a Chinese student is approaching our little table with the attactive little books and a lantern on it. He takes up a copy in his own language, looks at it a moment, and asks 'How much cost?,' buys one, and is gone.

"A middle aged woman has long been standing in the crowd attentively listening, and tears are seen trickling down her cheeks. Quietly she steps around behind me, touches my arm, reaches out a five *sen* piece, gets a Testament and a tract and is gone.

"In the tumultuous crowd, moving forward in unconcerned merriment, a young man casts a look towards us, for we are the only foreigners along the whole street, and asks if this is'nt 'Berugu-san', as so many of my Japanese friends call me, for lack of ability to remember my complicated name. 'Yes; undoubtedly it is I. Three years now since

we last met. How are you brother? Are you happy in Christ.' He replies in the affirmative.

"God be praised, thinks I, while he seems to be turning away from me. Immediately he reaches out his hand, holding a 50 *sen* piece. 'What book do you then desire?' 'None at all,' he answers. 'What do you mean with this money?', I ask him. He stutters forth a modest request that I use it in spreading the Gospel if I can.

"When he is gone, I tell the great crowd that this young man was converted three years ago out on the lonely Island of Oshima, and he has found the Bible so valuable that he spontaneously hands me fifty *sen* out of his scanty posessions for the spread of the Word. Then we picked up the remaining ten copies that were unsold and gave them out, as I myself chose. They seemed astonished, and many reached out their hands in vain.

"As a rule it is not permitted to preach on the streets of Tokyo. But after having spent an evening in testifying of my Savior, as well as having left a copy of *The Good Doctrine* in their hands, after such an evening, one falls asleep with heart overflowing with thanks to God, fully conscious that our 'Labor is not in vain in the Lord.'"

CIZCULATION IN 1908.

5,468 Bibles. 52,117 Testaments: 22,436 Gospels. Receipts, *yen* 6,004,38.

H. LOOMIS.

CHAPTER XXIII.

THE EASTERN, OR GREEK CHURCH.

A very important event in the work of this Church in Japan during 1908 was the arrival of Bishop Sergius, formerly President of the Theological Seminary, St. Petersburg, to assist Archbishop Nicolai. He has already traveled through Japan and visited the local churches, which were so much encouraged by his visit, that good effects thereof are already evident.

Another important matter in the development of the work of this church in Japan is set forth in the following paragraph :—

The movable and immovable property of the Greek Church has now been placed under the ownership of a juridical person, we are told by the Rev. K. Ishikawa, the editor of the *Seikyō Shimpō*. Permission to make this arrangement has only just been given by the Home Office. It would seem that, in the case of churches, temples, and other property belonging to religious bodies, the authorities have considered it necessary to enquire minutely into the nature of the alleged ownership, and that consequently until very recently permission has been refused to all religious bodies to appoint juridical persons as mere holders of property. There are two kinds of juridical persons, one known as *saidan* (財團) *hōjin* and the other as *shadan* (社團) *hōjin*. The Protestant sects have hitherto been content with leave to appoint the latter kind of juridical person only, who is the legal representative of a society or an association. Property formerly held by foreigners in various ways has in most cases now been registered under the ownership

of *Shadan hōjin*.* This arrangement has never seemed to be altogether satisfactory to the Greek Church and so for some years they have been trying to get permission to appoint a juridical person who shall legally represent property only and not an Association, though of course, as a matter of fact, such person or persons are nominated by Greek Church authorities. It is maintained by Mr. Ishikawa that there are objections to the creation of the *shadan hōjin* which do not apply to the *saidan hōjin*, and on consulting a jurist on this point we are informed that this view is correct. The Greek Church representatives in Tōkyō have found it no easy matter to obtain permission from the Home Office to create a *saidan hōjin*. After months of negotiation they have the honour of establishing a precedent which will doubtless be followed by other religious bodies, Buddhist, Shintō and Christian. According to this arrangement the existence of property itself is the *raison d'être* for the existence of the juridical person. The property, it is alleged, when registered thus, is legally more thoroughly inalienable than when registered in the name of a juridical person or persons who represent societies or associations only. The Greek Church property in Tōkyō and elsewhere is of enormous value, and the fact that the Government of Japan has now granted to this Church as a Church the power to create a *saidan hōjin* has rightly caused no little rejoicing in that

* It goes without saying that the foreign juridical persons only have superficies rights as owners of land. Most of the mission property in this country is held by *Shadan hōjin*, *i.e.*, by juridical persons who represent societies.—(WRITER OF SUMMARY).

body, as it constitutes a public recognition of the position it occupies in the country. *Japan Mail.*

THE WESTERN, OR ROMAN, CHURCH.

The editors regret that their request for a report of the Roman Catholic Church in Japan met with no response.

CHAPTER XXIV.

WORK FOR JAPANESE ABROAD.

(Dalny) Dairen, Manchuria.

The Dairen church has during the past year made efforts to secure a Japanese pastor, but, failing in that, the old arrangement has been continued, and a Japanese evangelist has been called to be associated with the missionaries in carrying on the church's evangelism. The debt on the church building has been paid off, and that is now unencumbered. For a year and a half past, the debt paying has gone on at the rate of *Yen* 1,000 per annum. At that rate, in three and a half years hence, this church will have a fine property, consisting of a fine brick church and a parsonage beside it. Last year's report gave an account of the building of this church edifice. The parsonage is ample for the accommodation of most Japanese families, and it will make a nice home for the Japanese pastors who may follow in the future of the church's history. This parsonage is a very comfortable home for the missionary and his wife. But fearing that our occupancy of it might interfere w th the church's securing a pastor soon, we proposed to take steps to vacate the house and let the church sell it, clear itself of debt and so be able more speedily to call a Japanese pastor. But this was not agreed to; as the holding and paying for this parsonage is a very necessary part of the plant of the friends of the church.

A new kind of effort on the part of Christians has been inaugurated this year. In connection with the sermon on the first Sunday in January, in which re-

ference was made to the celebration of the fiftieth anniversary of the coming of Protestant Missionaries to Japan, volunteers for individual work for individuals were called for. The response was very gratifying. Since then we have gone, two, three or four of us together, to call on some person or persons who have manifested interest in the study of Christianity, or who have some connection with the church through a relative or friend. These friendly calls have been a very interesting kind of exhortation to those whom we have met in the houses visited. Some times we have sought the interview and at other times have gone by invitation. This is a much better way than to go alone on those visits. Two or three men supply each other's deficiencies, and can make a much stronger presentation of the truth or refutation of error. Then, too, the people whom we call upon have an opportunity to state fully their doubts or misunderstandings of the truth. I have never had any greater happiness in doing the Lord's work than has come to me through going with my Japanese brethren from house to house on these errands of search for souls.

Times have been, and are, very hard in this part of the world. The financial stress has been felt very markedly in the church. Principally, for this reason, a large number of Christians have moved from the city. Rather more have gone away than have been received into the church during the last ten months. The strength in our organization therefore is about the same as at this time last year, and the prospects for receiving others before long are bright, as we have a good number of seemingly true inquirers.

We have been able to make several trips to cities in the interior, going as far north as Mukden. We

hope to continue to visit our friends in those cities, at least once a month. It has been a great pleasure to become acquainted with the brethren who form the groups of Christians in the interior cities. Such groups exist in nearly all, if not all, the principal places in South Manchuria. We have been greatly rejoiced to see the many cases of individual zeal and earnestness to secure the establishment of some form of regular meetings which they might attend and invite others to.

In one place, through our acquaintance with a young man who was baptized in Dairen last summer, we were able to hold the first Christian services ever held there. And they are the most encouraging meetings that we have had outside of Dairen. One result of the first meeting was to reveal the fact that there were quite a number of Christians residing there and to introduce several of them to each other! A Kogisho has been regularly organized there and has good prospects for usefulness in a growing town.

In most cases during our visits to the north, we have been received and entertained as guests in the houses of our friends. This in part comes from the fact that hotels are few and consequently very expensive. It ought not to be so, for living, aside from house rent, is not more expensive in general in South Manchuria than in Japan.

I want to say what I may have said last year; I certainly felt it last year. We are very thankful for having a share in a work just such as we would choose, had it been ours to choose. I want to bear testimony to the invaluable character of the session of the church. They are men whom the Lord has specially prepared to take up and push forward such an enterprise as the building up of a church in this colony.

In a publication of the kind of the CHRISTIAN MOVEMENT a reference to the developments which are going on here is not out of place. The city of Dairen has made very remarkable progress toward the appearance of a city since we came two and a half years ago. Then, outside of "Russian Town," there was scarcely any thing in the way of attractive large buildings. The whole place nearly consisted of one story, uncouth Chinese houses. There has been a general clearing out of those houses, and the erection of many substantial structures. Many of the houses in "Russian Town" were roofless, being just the remainder of fire-gutted buildings. Now no mark of the war remains visible.

A beautiful solid imitation marble bridge has been constructed over the R. R. lines, and connects "Russian Town" with the rest of the city. It would do credit to any European city.

Fine streets are being made in every direction, with spacious side-walks lining them on both sides. These walks are made of cement blocks, somewhat more than a foot square in size, and are model side-walks.

The South Manchuria Railway recently gave a reception in connection with the opening of their new "Head Office." It is a *splendid, imposing* building, providing most convenient and ample offices for its numerous employees. The Council Chamber, where the directors are supposed to hold their meetings, is an elaborately ornamented and brilliantly lighted room, which holds the astonished gaze of the beholder who sees it for the first time. The railway runs two express trains, weekly, from Dairen to the end of their line and back. This express is a beautiful train having Pullman sleeper and day coach and diner. One must be fastidious

who wants any thing finer. A Pullman coach is attached to the train which leaves for the North, daily, at about 5 P. M.

I am informed that the daily earnings per mile, over the 700 miles of South Manchuria Railway, is a fraction more than *Yen* 46. I think that this is a better showing than its friends thought could be possible so early in their operation of the road. The future of the road seems encouraging.

T. C. WINN.

The Japanese in Korea.

It is a pleasure at the close of this, the first year of mission work here, to report the blessing of God, manifested in many ways and places to those who, we are assured, follow the work with interest and prayer.

There are now about one hundred and twenty thousand Japanese in the peninsula; and, by the way, this is approximately the number of Korean Presbyterian Christians.

Of the months in Korea, six have been spent in touring and the remainder in Seoul, but Mrs. Curtis remained in Seoul during the last month's trip, to keep up the classes and help in the meetings and Sunday School.

Almost everywhere we have found abundant opportunities and wide, open doors. In nine of the eighteen places visited, no Christian work had previously been attempted, except, we are thankful to say, that in several places individual Christians had not hidden their light.

About three hundred people have been looked up and recorded. Of these, one hundred and fourteen are Christians and fifty-seven inquirers, and of the rest many are sympathizers.

Two trips were made over the entire Southern region and we had also planned to visit Wonsan on the East coast. This trip seemed providentially prevented in the fall, and during the winter the place was visited by Southern Methodists from Japan and a church formed, following up work begun in English classes by Methodist missionaries to the Koreans.

In Kunsan* last fall the Christians welcomed us gladly, and advertised meetings to be held in their own houses, and came night after night to about ten services. Here the work has grown steadily. It was begun by a Christian business man from Kobe, who gathered the few Christians for Bible study and prayer, and recently twenty-one Christians and fifteen inquirers, agreeing to contribute twenty *yen* monthly, have sent in a request to the the Japanese Home Mission Board of the Nihon Kirisuto Kyokwai that a permanent evangelist be sent to them, but the Mission Board is unable to comply at present, owing to lack of men and money.

One young man in the customs at Kunsan seemed singularly open to light and guidance and after several long interviews yielded himself wholly to the Lord. Then he confessed that he had previously been baptized, but had fallen away. In a letter received since, he says: "My recent pleasure is to meditate about the God, and to talk about Him with friends of mine who obtain the same interest. I have strong confidence that, by so doing, I will be able to see the full light of salvation and to realize the Christianship, and devote myself to Christ."

* Population of Japanese Community 3,000.

Another young man, met at the Dai Ichi Ginko, evinced some interest in Christianity and was called upon and found to be very near the kingdom. He was induced to pray and to commit hinself to the Lord. Subsequently he attended all the meetings, bringing a friend.

At Mokpo† the atmosphere was entirely different; but one or two Christians seemed to show their colors; and though one of the most prominent men there opened his house nightly for a week or more and invited his friends, employees and others to attend, he himself was more or less indifferent and only attended the first two or three meetings. Later on, we found that another prominent man and his wife had been professing Christians in Kyoto, but, though for a time he seemed wakened to new interest and held some meetings in his own house, he soon grew tired and stayed away from even Sunday services. There are several inquirers here, but no Japanese Christian able to assume leadership. We are very thankful, however, that the new superintendent to the customs there is one that came into the church through an English Class, being baptized in Seoul on our last Sunday there, and we hope for his earnest co-operation. In Mokpo, as in various other places, the Korean missionaries take a warm interest in the spiritual welfare of the Japanese and do what they can for them in a social way, and through the medium of an English class.

One of the most delightful of all our experiences was with an earnest seeker in Kwangju.‡ He heard of our meetings and telephoned to us, while

† Japanese Population about 3,000.
‡ Japanese Population about 500.

we were in Yongpo, to come on, if possible, to Kwangju, six hours by chair inland. We felt that we could not refuse, although the outward circumstances were unfavorable, and rejoiced to be able to minister to this eager inquirer and the company gathered there. On revisting Kwangju in June, Mr. Curtis found that this man and his wife were quite ready for baptism. Their faith was shown by the examination to be of an unusually intelligent and devoted type, and, with half a dozen others, they partook of the Lord's Supper, held for the first time in that little isolated Japanese community.

Taigu,§ which we reached on New Year's Eve, was about the most unresponsive of all places visited. The few Christians there tried to arrange for meetings, but either the season of cold and the pressure of social claims, or inadequate advertising, caused a very slim attendance, and we went to Masampo, which was loudly calling. On Mr. Curtis' second visit, in the spring, with Mr. Kiyama, they had a somewhat similar experience; and there was no request for a prolonged visit. It is, however, a very needy field, and the Japanese Board of Home Missions of the Nihon Kirisuto Kyokwai sent one of the young men from the Evangelists School in Osaka to work there this summer, and is hoping to locate an evangelist there. Mrs. Erdman has a Bible class for Japanese young men, and we consider that this gives the most promise for the success of future work in that city.

The change in atmosphere between Masampo‖ and Taiku, metaphorically and actually, was enormous, and, meeting it, our hearts took fresh

§ Japanese Population about 3,000.
‖ Japanese Population about 2,500.

courage. Here warm-hearted Christians, in a newly hired, modest little meeting-room, welcomed us, and for several consecutive nights souls were led and prayed into the Kingdom. Then there were several more evenings for the instruction of the new believers.

Some of these Christians seemed unable to tear themselves away from their beloved Church-home, and stayed on till twelve or even one, night after night, singing and praying. There is really a unique group of Christians here, seeking "first the Kingdom" in the midst of business cares and many distractions, but there is a rumor that the leader is to be removed to another city, which will be a sore loss to them all.

On the second visit to Masampo, among the three baptized there was a young man named Mera, who has a sister and three brothers scattered here and there thro Korea. He has been deeply concerned for their spiritual welfare and has written urging the earnest study of Christianity. One of these was met in a shop in Seoul and spoken to, tho unknown, of course, and, to Mr. Curtis' surprise and delight, said that he had a brother who had attended the recent meetings in Masampo and had written, telling of the joy of believing and urging this brother to seek for himself. This young man also became a Christian.

On the second visit to Masampo, the father of a boy who had been sick for the past half year, requested that Mr. Curtis should call and see his son. This son had been faithfully visited and taught by one of the Christians there and was a believer. Mr. Curtis found that the father also desired help for himself. He had been a drinking man, and said that, although he had attended

Captain Janes' school in Kumamoto in the old days, together with Messrs. Miyakawa, Yokoi, Ebina and others, and though his wife had been a Christian for many years, he had never taken any interest, but that now he believed that God had used the sickness of his son to lead him to repentance, and that he had yielded himself to God, and was determined henceforth to lead a Christian life. Then at the sick boy's bedside one had a taste of Heavenly joy, as the father and mother prayed together for the first time, and the son received the rite of baptism.

In Fusan* the Nippon Kirisuto Kyokwai have carried on work with the financial aid of the various Presbyterian Missionaries in Korea. This was started about three years ago and is growing slowly, for the atmosphere is very difficult. A settlement so long without religious privileges—it is several hundred years old—is hard to rouse. The attendance at advertized meetings, held while we were visiting there, averaged only fifty or sixty. Half of these were Christians; they showed toward us the utmost cordiality and appreciation, and it is from this little band that the recent appeal came for a single lady missionary to take up work among the Japanese residents in South Korea. This request was seconded by Mr. Kiyama, the Secretary of the Dendo Kyoku, and at his request was presented to the Council of Presbyterian Missions.

During the period of our work in Seoul, we heard of the community of 1,000 at Taiden, as yet untouched, at least by any regular worker. Later a Y. M. C. A. man visited there and gave

* Japanese Population about 18,000.

a cinematograph entertainment. Thro him we learned that the Lord had graciously opened the way for starting regular work, through the transfer there, from a town in the North, of a Christian postmaster, and by his help several large meetings were held, at which time three or four Christians discovered one another and several inquirers came forward.

Soowun is a place near Seoul, where the Japanese government, in connection with the Korean government have established a Model Farm and Agricultural Training School, an institution which has branches in other parts of the country and is conferring an immense practical benefit on the Korean as well as the Japanese farmer. For example, even with the old Korean methods, rice seed raised here is found to yield twice the ordinary crop. Here we found a group of half a dozen or more earnest Christians and inquirers who had been praying for the visit of a teacher.

Mr. Curtis had the address of one Christian in the place and wrote, suggesting that it would be convenient to stop over night on the way to Seoul and, if possible, hold some sort of a meeting. This brother however was absent and so no reply was received. Feeling the conviction that God was leading the way there, in spite of the silence, Mr. Curtis stopped there and called on the superintendent of the institution. Tho he was not a Christian, he showed the utmost readiness to encourage the work, and in less than half an hour had completed every arrangement for an address that same evening. This was heard by nearly the whole community, which numbers about seventy, and so much interest was shown that an after meeting was held, to which a dozen or more remained,

and on a subsequent visit three were baptized. The women also begged for a meeting of their own "with the organ," and their request was gladly complied with later. Here, as in other places, the secret of the blessing seems to lie in the presence of one or more *faithful witnesses* to Christ. *Wherever* the Christians are unfaithful, the word preached seems to find little or no good ground.

The second week in April, while we were working in Seoul, the needs of the three thousand people in Yongsan, a Japanese settlement twenty minutes distant by trolley, being greatly impressed on us all, a small preaching place was secured, and the work opened with a stereopticon talk. This was followed up by two preaching services a week during the remainder of the month, a Sunday School for children, and a Bible Class for adults on Sunday afternoons. The attendance has not been large at these meetings, but four people have joyfully accepted Christ, received baptism, and begun to work for the Master, as a result of these meetings. These four believers, after Sunday School the last Sunday we were there, joined in a thanksgiving meeting, each praying in turn, and finally undertook, by God's grace, to bring at least one more soul to Christ during the summer weeks, and then gave thanks that God would give them the grace needed and bless their efforts. This compact and prayer were made at the suggestion of a Christian soldier from Asahigawa, whose face beams with the joy of the Lord and who seems to find meat and drink in work for God. One of these new believers came to the first Sunday School held in Yongsan, and, when spoken with, said she was "chōdo matte oru" for the Gospel to be preached there. Mrs. Curtis learned later that she had been

praying, blindly seeking forgiveness for any known sin, and entreating God's help for a wayward brother, praying with tears in his presence, and seeing with joy the breaking down of his stubbornness. She had lived in a preaching place and heard as a child, but understood very little, only that there was a holy God who hears prayer. The preaching services, Sunday School, and Adults' Bible Class here have been faithfully kept up by two of the Christians from Seoul who are very busy men in government employ. Mr. Curtis has usually attended these meetings not more than once a week, having work in the city which interfered. Some of the Korea Missionaries kindly arranged so that Mrs. Curtis could have the use of a small organ, and as usual the singing with a foreign woman at the organ formed the first attraction to most of those who attended. We would like to speak here of the book, "Gospel for the Common People," by Major Yamamuro, which has proved invaluable in instructing those who have become interested. It will interest S. S. workers also to know that two of the faithful attendants at Sunday School were Sunday-school scholars in Japan. The children come very regularly, and are usually waiting about the door when the teachers arrive. All the work in Yongsan is really a feeder to the Seoul work, as the places are so near that the inquirers come to the regular meetings in the city.

It was with many misgivings that we went to Seoul,* as the prospects there seemed anything but bright. We arrived the thirtieth of January, and two or three weeks later, when we were settled, the Christians began to meet in our home, as there was

* Japanese Population 17,000.

no other place available which would hold more than four or five people. At the first meeting there were only three or four Japanese present, but gradually others heard of the meetings or responded to personal invitations and the members crept up.

Classes in the "Story of Salvation" have proved helpful; the customs official who was brought in through this class is the one mentioned in speaking of Mokpo. Another member of the class, a very bright man in the customs, who had been taught by a missionary in Kobe and was baptized there, but had grown careless, was wakened to new interest and faithfulness in his religious duties. Four or five bank men also are, we believe, considering earnestly the new truth studied.

Until near the end, there were very few women who attended services here, as so many of the men are single or have left their families in Japan. In May, however, a young Christian girl, who had attended a Mission School in Japan and whose name was sent to us by the ladies of the school, reached Seoul and began to come to the meetings and to bring some of her friends. One of the girls sang some of the hymns, as if familiar with them, and confessed to having attended Sunday School in Japan. These girls are also much pleased to come to the house to play games. The wife of the Resident, and a Judge and his wife, in high position, are professing Christians, and have now begun to attend the services. Chief Justice Watanabe, quiet and unassuming, but very cordial and efficient, is a true help, and his good judgment and devotion to the Master make his advice most valuable. While Mr. Curtis was away, Mr. Watanabe preached twice, greatly interesting and edifying the hearers. He gives time from his busy life for conference, when-

ever needed, and since we left, we hear that the organization of a Y.M.C.A. for Japanese there has culminated under his guidance and he has consented to act as President. The last Sunday of June another Judge and his wife, true Christians, newly arrived in Seoul, appeared at the service, and during the whole of the last two months new people came in, some Christians and some inquirers, every Sunday. July 5, our last Sunday there, we rejoiced together over the baptism of five persons, and twenty-five out of a company of thirty-five sat down to the Lord's table. A suitable church-home has been secured and fitted up this summer and new people have come in. Colonel Hibiki is expected in the fall, to be located in Seoul or vicinity. Many of you know what this signifies. Mrs. Watanabe, the wife of the Chief Justice, an elect lady, abundant and efficient in labors for the Lord, we also hope to welcome.

The importance of Christian work at this crisis cannot be measured, not only as relates to the Japanese in Korea, but to the Japanese *nation*, and to the Koreans as well. In every quarter of Korea, the influence of the Japanese is being increasingly felt, and their influence on the future of the Peninsula is immeasurable in its potentialities. Just what this influence shall be for moral and spiritual good or ill, depends of course upon the measure of Christianity they possess. Work for the Japanese in Korea is work for Japan, work for Korea, work for the upbuilding of the whole Kingdom of our Lord and of His Christ.

But pray! pray for God's people among the Japanese in this peninsula. The voice of Mammon is strong and persuasive and most are too engrossed in heeding it to listen to a higher call. Another

voice must be heard ere God's voice shall sound in their soul—the cry of the faithful ones who yield themselves to utter the Spirit's own agonizing pleadings for God's wandering ones. The need is imperative. Brethren, pray!

F. S. AND H. P. CURTIS.

The Japanese people in Korea are less trammelled by the traditions of their ancient religions, yet this is counterbalanced by their being more taken up with worldly affairs, so that perhaps the work here is not very different from that in Japan.

An increasing number of men of Christian character coming from Japan, such as the Chief Justice of the Korean Court of Cassation, have been of great help to the work, and the general attitude of the Japanese officials toward Christianity seems to be one of friendliness. F. S. CURTIS.

Japanese in Hawaii.

There have been various and rather conspicuous activities among the Japanese of Hawaii during the past year.

The Buddhists have been extremely active in establishing schools, appointing a priest as teacher, who thus becomes more than self-supporting, and soon succeeds in erecting a temple. The movement is strongly anti-Christian, and the schools and temples are erected as nearly as possible opposite any Christian organization in the vicinity.

The so-called Inshi Jakyo, devotees of the fox-god, have established many new temples during the year, resorting to faith healing, fortune telling and all manner of lewd devices to deceive the people and get their money. All the Japanese newspapers

have joined in a campaign of protest against this movement.

An economic question has also caused uneasiness. Two Japanese newspapers have been carrying on a violent and vituperative campaign in behalf of higher wages for the Japanese. They have advocated strikes, and threatened the murder of plantation managers and capitalists, but have been most violent in their threats against the editors of the reputable Japanese newspapers, who have been doing all in their power to counteract the influence of the trouble makers.

The Christian Movement is vigorous and successful, though limited in area. The Hawaiian Board expend about $15,000 a year for Japanese evangelistic work, but, owing to the widely scattered population, a large proportion of the Japanese are unreached.

Some evangelists in new fields are rejoicing in first fruits, while some established churches have had fine growth. The largest accession in any one church has been 121, of whom 116 were received on confession of faith.

The Japanese, at their own charges, secured the services of Rev. T. Miyagawa, of Osaka, for a month's campaign in the islands. Other stimulus was given to our work by short visits of Revs. J. H. De Forest, D.D., Hilton Pedley and D. Ebina.

One of our evangelists, displaying sublime tact and splendid heroism, prevented the culmination of a contemplated strike and war of clans, which, had it once gained headway, would certainly have resulted in much loss of life and property.

With the consent and co-operation of certain plantation managers, I have inaugurated a plan for improving the Japanese camps by giving the people

incentives to cleanliness and ornamentation of their homes and surroundings. The little devices I have used have won the approval of the Japanese and assure me of large audiences who listen well to the Gospel message. FRANK S. SCUDDER.

Asiatics in Hawaii.

The year closing shows a good record. In the providence of God, we are able to report 280 baptisms and the reception of 423 new members, including probationers. Three new chapels have been built and dedicated to the worship of God free of debt, and without any cost to the Board of Missions. One at Spreckelsville, Maui, cost in the neighborhood of $ 800, to which the Korean members generously subscribed, while Hon. H. P. Baldwin, a warm friend of our mission, not only gave liberally himself but secured substantial help from the plantations which he represents. Another chapel at Kikaha, Kauai, was erected solely by the church members themselves without any outside help and dedicated by Bishop Smith during his recent tour of the Garden Island. The third one was built at Hakalau, Hawaii, altogether through the generosity of Mr. John Ross, the manager of the plantation and a gentleman always interested in the best welfare of his laborers.

Our present enrollment in membership has now reached nearly 1500 and this too in spite of the fact that during the year many of our members, both American and Oriental, have returned to the mainland. Our books record forty Sunday schools with a total attendance of 1400, as well as several Epworth and Junior leagues in active operation. We now own nineteen churches and eight parson-

ages, which, together with our school buildings and Korean compound, are valued at $ 65,000. Our property is without indebtedness, save a small balance of $4000 still due on the Korean compound. We have raised during the year $2250 for pastoral support, besides contributing $275 to the "Silver Anniversary" fund for mission work in Korea. The total raised for the benevolent institutions of our church is $ 561, an increase over last year of $ 28. Both day schools and night classes are maintained: much of the work is voluntary service on the part of our American friends and also of Orientals whose qualification for such work is the result of the labors of other years.

The Korean day school of Honolulu is deserving of special mention. During the past year it received government recognition as a private school of the Board of Education. It is well housed in the Korean compound of this city where dormitory accommodations are ample and comfortable. Our total enrollment of the year has gone as high as sixty-two, while fifty is the average attendance. We do not aspire to go beyond the grammar school grades. All the students are self-supporting, except a few orphans or otherwise helpless boys for whom scholarships have been secured. We are indebted to the Hap Sun Society, a Korean self-improvement organization, for substantial help in our educational work. We hope that out of this school may come in the near future some useful men to help us carry on our evangelism among their fellow countrymen scattered over Hawaii nei.

Our work extends over the four principal islands of the group, namely, Kauai, Oahu, Maui and Hawaii. We find it profitable to follow closely the old circuit system, placing an evangelist at some

center and giving him charge of a number of outposts. This means constant travel on the part of most of our workers, either on foot or horseback, necessitating the keeping of a horse or a grant in aid of travel. On the island of Kauai we have three regular pastors and in their care at least twenty stations in all. Oahu has nine workers and eighteen stations; Maui, four and fifteen stations; Hawaii, six and twenty-two stations. There are, therefore, all told, nineteen workers and nearly one hundred preaching places. Many of these places are not visited more than once a month; still it keeps us in touch with the people under our care and, wherever we have members of the church, a class leader is appointed, and a report of the work reaches the quarterly conference in due time.

Our Japanese work generally needs recruiting. It is very difficult to procure suitable men from Japan. The matter also of obtaining government permission to emigrate seriously embarrasses us. For two or three months at least two men, ready to come to our help, have been kept waiting at Yokohama for necessary passports. We shall, however, try to be patient, and in due time our forces will be well recruited and all the vacant places filled.

The Koreans are becoming better acquainted with the conditions of life obtaining on the plantations and are settling down to steadier habits of industry and a more contented disposition. In Kona, on the east side of the island of Hawaii, several of them have secured possessions and are cultivating sugar, coffee and fruit. Indeed, quite a little Korean community has been formed at a place called Holualoa. Most of them are

Christians. We recently organized a church there and took up a subscription amounting to $ 125 toward the erection of a chapel.

The Susanna Wesley Home of Honolulu is under the auspices of our W.H.M. Soc'y with Mrs. Metta S. Mack, assisted by two other American missionaries, as workers. The Home is for orphan Oriental childen and helpless women. Mrs. Mack has now 35 orphans and 12 women under her care. The fine property of the Home at King Street is valued at $ 10,000, free of debt.

On the whole, the mission prospers under the blessing of God. Conversions are taking place at all the stations. The pastors, to whom individual reference can not now be made, are consecrated men and devoted to duty. We are exceedingly happy in all our intercourse, with but one end in view, namely, " Hawaii for Christ ".

It would be strange if, in such a work as this, we should have no needs to speak of, only the more pressing and urgent of which will now be briefly mentioned.

1. A few more evangelists, especially for our Japanese end of the work, and, of course, a little more money to employ them.

2. A Korean-speaking missionary, who could spend his time in touring the plantations, caring for the thousands of Koreans scattered all over the Islands, becoming acquainted with them face to face, and seeking to help them amid all their trials and temptations.

3. A few more scholarships for our Korean day school would enable us to pick up some other helpless but worthy boys on the plantations and give them a start in receiving an education, for which nearly all Oriental lads are gladly desirous.

4. A new, modern, up-to date building for our first church in Honolulu. This is mentioned last for the sake of emphasis. It is indeed our most pressing and urgent need.

JOHN W. WADMAN.

Japanese Woman's Home, Seattle.

I reached Seattle, July 28, 1905, where I found a number of Japanese friends busily at work. Mr. Okazaki, our pastor here, had formerly been pastor of the church where I worked in Tokyo, while his little wife had been a teacher in my kindergarten for five years. It was through her urgent and repeated invitations, that I finally consented to come to Seattle. Mr. and Mrs. Takahashi, now in Tacoma, were also former associates, the latter being one of my own children, having been brought up and converted in my Sunday school in Tokyo.

Mrs. Okazaki had started a little Sunday school of fifteen children, which has since grown to a school of nearly eighty children. An interdenominational W. C. T. U. had just been organized, which now has a membership of sixty. It is largely through this society that women outside the churches are first reached.

In August, 1903, Mrs. Okazaki had opened a Japanese Woman's Home, to afford a safe refuge to the many homeless ones on our shores who otherwise would be surrounded by nameless dangers and pitfalls. I was asked to assume charge of this home, which I did, September 1, 1905. We have just closed our third year of happy, successful service. "Successful" we can say without boasting, since the Divine blessing has rested upon the work in a wonderful manner from the first. Our family of forty to fifty women is scattered about the city

working in families, but we always have some of them with us in the home, where they come for a little rest and change, or when ill or out of work. Many come for English during the week, as few of them know any when they come. Imagine what it must be to these lonely girls so far away from home and loved ones, practically deaf and dumb, except as we teach them some means of communication. Teaching them English, securing employment for them, helping them with their shopping and in numerous other ways—all these things help us to win their hearts, as they see the love of Christ exemplified in these practical ways. They love their home, often saying that it is the one bright spot to them in this strange land. Our Sunday afternoon Bible class is the joy and rejoicing of my heart. Hardly any who have been in the home fail to attend this class regularly. Ten have been converted and baptized, while several others are about ready. Twenty-five to thirty-five have been present every Sunday during the past year. Many remain to supper in order to attend church in the evening. A collection is taken every Sunday for missions. In 1907 nearly $50 was raised. This year there will be considerable more. Ten dollars was sent to the Chinese famine fund, twenty-five to our Yotsuya Kindergarten in Tokyo, fourteen and a half dollars went to various objects, and we now have twenty-five dollars soon to be sent to the Training School, Chicago, Ill.

Just one block below our Japanese church is what is called the "restricted district," the "red light district" and the "under world." From this district a number of our Sunday school pupils come, growing up where every form of sin has until recently been flaunted in the eyes of an apathetic public. This district is about to be moved several

blocks farther away from where decent people live, and perhaps at length blotted out altogether. The Japanese of that class have learned that it is neither pleasant nor profitable to come in contact with American law, so, as our government unwittingly furnished a means of safety ready to their hands, they were not slow in availing themselves of it. Our government in its efforts to stamp out the yellow slave traffic made it a law that all women married by proxy in Japan, upon their arrival here, shall be remarried according to American law upon shipboard or at the detention station, after requiring the men they marry to furnish certificates of good character and responsible references. On the face of it, this law ought to suppress much vice, and probably does do so. Nevertheless bad men, taking advantage of this law, do manage to bring women here whom they marry, and then under cover of the marriage laws of two countries they take rooms where they live with their wives as decent men do, but send these poor women into hotels, restaurants, lodging and tea houses for the most immoral purposes. Many men are wholly supported by their wives in this way. It is nearly impossible for the law to get hold of them in any way. Our work does not touch this class, except as we meet them in our Sunday school work and house to house visitation. The Japanese have a "humane society," whose aim is to reach this class of women and children. A rescue home is about to be opened where women who wish to escape from such a life can do so. Our home is for women of respectable character, a work of prevention rather than rescue. In this it is like the numerous Y. W. C. A. and kindred organizations.

I should say the condition of the people was non-

religious, with a strong background of Buddhist thought and traditions. There is, however, a strong Buddhist organization here, mostly of the advanced sect of Buddhism. They have just completed a building, which, with the lot, cost $20,000. They are using up to-date methods, with boarding department, English night school, etc., and I believe have some rooms for a woman's home.

When I first came, I found in our Sunday school two little fellows, twin brothers, who were unusually regular in attendance. No one seemed to know much about their family, but thought they must be very nice people who encouraged the children to come. Repeatedly did I try to find their home, but without success. Finally down in a little hut over the tidewater I found a little wizened, ignorant-looking woman, bent and crooked with rheumatism, who said she was the mother of these bright boys. I spoke appreciatively of her having sent the boys so regularly to Sunday school, when to my surprise she said: "They seem very anxious to go somewhere every Sunday afternoon, and cannot be induced to miss a Sunday, but I haven't the least idea where they go or what for." Then and there began my efforts to impart to her some of the blessed truths she needs so much to know. The family has since moved to the top of the hill. This summer I have found the father at home a number of times, and have striven to tell the Gospel story as vividly and touchingly as possible. Thus far entrenched in their Buddhist beliefs, not the slightest impression seems to have been made. They will listen in dead silence from beginning to end, and when I have finished, they thank me with an incredulous laugh and politely bow me out. For more than two years the boys have not missed a Sunday except once or

twice on account of sickness. Both are very bright. One of them stood higher than any boy in his grade in the American public school. So far as they understand, both boys are believers. Here we see the old and the new in vivid contrast.

In our house to house visiting we found a woman whose little three-year-old son was wasting away with an incurable disease. We visited her very often, telling her of the bright heaven to which her little one was going. The sad-hearted mother drank in the sweet story with avidity and comforted her own heart by repeating to the little one all we had told her. Though giving heed to little else, the child seemed to listen attentively, and his cries were hushed as he listened. At last the long agony was over, the wasted form laid to rest. The mother was clinging to her new-found hope, comforting herself with thoughts of her little one in the fair home above, when suddenly her husband, who never had been ill before, was stricken down and died within a few days. This new grief only drove her closer to her Saviour. Her relatives, who were strong Buddhists, opposed her in every way, but she stood firm, expressing her determination to follow Him who had brought such comfort and hope to her affliction. She insisted upon having a Christian burial service.

Soon after I took charge of the Home, a very charming little woman came to convalesce after an operation in the hospital. Her husband visited her very often, bringing fruits and flowers. They were a very devoted couple. I found that she had two children in Japan. I said: "You must miss your children very much and long to see them." "Oh," she said, "I am satisfied. I think it is very nice to have my children brought up by relatives with no

trouble to myself, while I work in America and earn lots of money." She belonged to a family of very strong Buddhist believers, who charged her, when she left, by no means to listen to Christianity. When our Bible class was formed, she came and very soon became interested. However, for more than a year, she compared Christian teaching step by step with her Buddhist beliefs. At last convinced, she came out very clearly and brightly. As soon as she was converted, mother love came to its own, and she said: "Now *sensei* (teacher), I want to go back and teach my children how to become Christian." Last April the time to go arrived. She was at first a little troubled because she feared her mother would strongly oppose her. But just before she sailed, a letter came, saying that a Baptist mission had just been started in her village. Through the efforts of a young brother, who had become a Christian, the old mother too was attending the meetings, and the children were in Sunday school. So now the whole family are walking in the shining path of righteousness.

NELLIE E. FIFE.

Japanese on the Pacific Coast.

The Christian Woman's Board of Missions, began work among the Chinese and Japanese on the Pacific Coast some six years ago. The work was carried on under one management for several years, but last year (1908) it was thought best to divide the work and place the Japanese work under a separate Superintendent. Begun in the very heat of the anti-Japanese movement and under the trying conditions brought about by the financial stringency, the work has been carried on under a heavy handicap. In spite of all, however, progress has been made and the outlook for the future is exceedingly encouraging.

The Japanese Church of Christ in Berkeley was the first work undertaken under the present management. For some time this was carried on as a Christian Association doing work along the line of that done by the Y.M.C.A. Early in the year it was decided that a closer organization should be made in order to conserve the energy of the Association. This organization is called the Berkeley Japanese Church of Christ. It is trying to keep in touch with the Christian men in that University city without reference to denominational differences. I believe nearly all the evangelical denominations are represented in its membership. Its work, however, is not limited to "home making" for those who already believe in Christ. Through its English school and preaching services it seeks to reach the unbelievers and bring to them the strength and consolation of religion. Mr. Kiyama and Mr. Yamaguchi, the former a Presbyterian, the latter a Congregationalist, minister, did most of the preaching for the year. A well attended Bible class and an enthusiastic prayer meeting are carried on by the Church. During the year seventy-one (71) persons have been connected with the church.

The Los Angeles Japanese Church of Christ is a new enterprise, having been formed by the coming together of a few young men, who had theretofore held membership in one of the American churches of the city, early in the spring of 1908. Since its organization, twenty-three (23) young men have taken membership. There are no women members so far. Conditions are peculiar here. The men are in the city in the winter but go into the country in the spring. While the church has a membership of twenty-three, only about fifteen reside permanently in Los Angeles. These fifteen young men, none

of whom receive salaries of more than $40 per month, support a Christian Home, an English Night School and the Church. They have pledged to contribute more that $700 to the building fund of the proposed new $30,000 Institutional Church (school, library, gymnasium and church). The spirit of giving in these young men is very gratifying indeed. At present this church is without a pastor, but arrangements are being perfected for the call of a strong man in the near future.

It may not be out of place to insert a word about my personal work during the year, which has not been limited to the above described efforts. Upon my return to America, this work was urged on me. I took it with much fear and trembling. The feeling among certain misinformed enthusiasts towards the Japanese resident was far from favorable. There was among the Japanese, considerable unrest brought about by the uncertainty of the attitude of the state. I have spent much time in attempting to bring about a better understanding and have many reasons for thinking these efforts have not been in vain. I have assisted all the churches here in the city in union efforts.

H. H. Guy.

M. E. Pacific Japanese Mission.*

Dear Bishop and Brethren: The year now brought to a close by this Annual Meeting has been marked by the extension of our field eastward, and by faithful work on the part of the pastors, resulting in substantial and very encouraging progress.

We are greatly heartened, Bishop Warren, by your recent published statement, showing that the

* Extracts from Report of Herbert B Johnson, D.D., Superintendent.

Pacific Japanese Mission gained nearly 13 per cent in membership last year, being surpassed by only two Conferences in the group assigned to you this year.

I am glad to report that we are still advancing, the net gains this year being 50 per cent in probationers and 10 per cent in full membership, or 16 per cent, figuring both as one. There have been conversions and baptisms on all the charges. 134 adults and 11 children have been baptized. The following charges report gains in both probationers and full members,—Fresno (including Selma and Bakersfield), Los Angeles, Portland, Riverside, San Francisco and Seattle. Oakland holds her own in probationers and gains 13 in full members, and the reverse is true of Sacramento in probationers. In membership we have crossed the one thousand line, including probationers.

All the charges have raised their full apportionments for Home Missions, except Los Angeles and Fresno. There will be a fine gain for Foreign Missions, some advance for Home Missions and Church Extension and a slight falling off in the smaller collections. The showing of all the churches for pastoral support is very commendable.

In my report a year ago I referred to our extensive work in California, Oregon and Washington and at its close recommended the extension of our boundary to the Mississppi River to include the Japanese work already started in eastern Colorado and the territory we hope to occupy beyond. The recent General Conference took favorable action, and our field now includes the actual and prospective Japanese work from Canada to Mexico and from the Pacific to the Mississippi. Starting from San Francisco, our organized work now extends 530 miles south to

Riverside, 1250 miles north to Spokane and nearly 1500 miles to Denver and Pueblo.

During the year I have visited the southern part of the field four times, the Pacific Northwest three times, excepting Spokane, where a wash-out prevented my going in the spring, and I have made one visit to Ogden, Pocatello, Salt Lake, Pueblo and Denver, not to speak of visiting the Japanese and preaching to them in Chicago and Brooklyn in connection with my eastern trip. I have visited the work more frequently in Central California from Fresno to Sacramento, going to Vacaville nine times, where we have been seriously embarrassed in our church building plans, owing to race prejudice and opposition in certain quarters.

On the whole, there has been marked improvement in the attitude of the papers and the labor leaders toward the Japanese. In Oregon and Washington and in the cities which I visited east of the mountains, the relations of the two peoples are all that can be desired. This is also true of large sections of California. By way of illustration, I mention the favorable action some months since of the State Fruit Growers Association of California as well as that of several Chambers of Commerce. It will also be of interest to note that in a recent editorial in the *San Francisco Chronicle*, the paper that led the opposition three years ago, the position is taken that agitation against the Japanese should cease, at least that no further efforts should be made to organize against them. However, the labor unions are still active and are determined to crowd out the Japanese. For example, a printed appeal of the Anti-Japanese Laundry League of San Francisco recently came into my hands, entitled "White or Jap—Which?" It called attention to the farms

owned or rented in California by Japanese, and expressed alarm "lest they should reach into all parts of our industrial fields." The compilers of this sheet are authority for the statement that the Japanese in San Francisco are engaged in the following employments: "Bakeries, bath houses, banks, bell boy, barber shops, billiard parlor, cobblers, curio stores, decorating, doctor, employment agencies, florist stores, fruit stores, furnishing stores, gas-fitting, grocery stores, house cleaning, porters, restaurant, stationery stores, tin stores, tailors, watchmen, and all of the thirty odd building trades used in constructing a modern house." This fiery circular closes as follows: "We ask you to buy from whites. We ask you to buy goods made by whites. We ask you to have your work of all kinds done by white men and women, who live as you live and prize the ideals and country that you prize. We ask you to patronize only white labor." The same influences that are operating to keep down the negro are at work to keep the Japanese from entering the more attractive and remunerative fields. Some criticize them for performing labor in the humbler fields, while others appear to fear them because they are ambitious.

Last November, on the occasion of the visit of several of the officers and members of the Board of Home Missions and Church Extension, Secretary Platt, in common with Mr. Earl Taylor, spent much time in Seattle, Portland and San Francisco in a personal study of conditions, and made public and permanent record of what they saw in a very superior collection of photographs. Dr. Platt subsequently wrote several articles for the press, and has taken pains to represent the Japanese as among the very desirable classes that are coming to us from foreign

shores. He recognized the great opportunity for Christian work among them in this western half of our country and noted particularly their initiative.

The Japanese are widely scattered, and our work is more or less affected by the occupation of the members, this in large measure being determined by the location. For example, Oxnard, with its great sugar beet factory, is in the midst of the sugar beet fields of the south; Riverside is in the center of the great orange belt; the Santa Clara Valley, with San Jose as a base of operations, is famous for the quality of the prunes produced; in the same way, Fresno is noted for its grapes and raisins, Selma for its peaches, and Vacaville for various fruits; Spokane and Pocatello are railroad centers, and Pueblo has its smelter and steel mills; San Francisco, Los Angeles, Portland, Seattle, Tacoma, Denver, etc., are great industrial and commercial centers. The Japanese in all the cities, as in San Francisco, are variously engaged, a very large contingent being students.

With a field so large and with interests so varied, it is impossible to speak in detail of the work and to note all the encouragements. The progress of the work from year to year makes more and more apparent what I have frequently stated,—that the Japanese Christians compare very favorably with our American church members, whether considered from the standpoint of intelligence, loyalty, devotion or benevolence. In their attendance upon the appointed means of grace, in their fidelity and loyalty to the church and the truth, and in their real sacrifice for Christ, both of time and of money, they stand high in any company of Christians. I will review the work in the charges under the four natural divisions,—the Pacific Northwest, Central

California, Southern California, and the New Territory East of the Mountains.

The great field of Central California includes San Francisco, Oakland, San Jose, Sacramento, Vacaville, Fresno, Selma, and Bakersfield, besides several out appointments and other places where regular work should be opened, particularly in Stockton. Our organized work in Southern California includes three charges—Los Angeles, Riverside, and Oxnard and Santa Barbara—but there are great opportunities.

During the past two years, I have been in correspondence with several in Utah, Idaho, Wyoming, Colorado and Nebraska concerning the desirability of opening work among the Japanese east of the mountains. In my last report, I referred to opportunities, and to what had already been done by Rev. J. F. Porter, of Pueblo. A petition was sent to the General Conference by the Pacific Japanese Mission, and it was my privilege to represent it in person before the great Committee on Boundaries. Favorable action being taken, on my way home, I made a careful, personal examination of conditions, especially in Colorado, Utah, and Idaho, and became more than ever convinced that, in addition to the organized work in Pueblo, we should at once open work in Denver and in Ogden, not for the residents of these cities only, but for the Japanese in outlying districts naturally reached from these centers.

There is a great field stretching from Idaho Falls south to Salt Lake City and beyond, several hundreds of Japanese being employed on the Union Pacific, Oregon Short Line, and Salt Lake Railroads, not to speak of many otherwise employed in the cities and towns. I found a great many students, particularly in Salt Lake and Ogden. This latter is the natural center for work in all that region, and the

right kind of a man can do great good. The most important kind of work in my judgment, is that of a traveling evangelist. If the right man is available, Dr. S. H. Kirkbride, Secretary of the Central Agency of the American Bible Society, has promised co-operation in his support, as has Dr. George Miller, Secretary of the Pacific Agency. It is probable that there are four thousand Japanese in the inter-mountain States. Though quite widely scattered, they can be and should be reached.

The only Christian organization among Japanese in the cities which I visited is a Japanese Young Men's Christian Association—a kind of undenominational mission—in Ogden, of which Brother N. Sato, of our San Francisco Church, is the president and leading spirit. Certain local Presbyterians have shown some interest in the Japanese work there, but I was assured by the Japanese that there is no denominational work there. The visiting evangelist sent should naturally center in Ogden, but he would find much to do in Pocatello and other towns and camps.

CHAPTER XXV.

OBITUARIES.

MRS. L. H. CLEMENT.

Lucetta H. Blood was born in Dracut, near Lowell, Mass., on Feb. 12, 1831. She received the usual common school and seminary education; and she was a teacher for several years in Lowell and in Buffalo, N. Y. In 1859 she was married to Jesse Clement, founder and editor of the Dubuque (Iowa) *Daily Times*. She had two children; the editor of the CHRISTIAN MOVEMENT, and Clarence L. Clement, who died in Wailuku, Hawaii, in 1906. Since the death of her husband, in 1883, "Madame Clement" has lived mostly with the writer. In America, she was always very active in church and philanthropic work; and in Japan she labored as earnestly as advancing age would permit in teaching English and in different phases of Christian activity. She lived a very strenuous and useful life, was a great blessing to many, and has well earned her eternal rest.

Rev. F. FRANSON.

Knowing that his enthusiastic revival work won for him numerous friends and admirers during his extensive travels in Japan on two different occasions (1894-5 and 1903), we wish by this to announce the sorrowful news that has just reached us of the death of the Rev. F. Franson on Sunday morning, the 2nd of August, 1908, in Idaho Springs, Colo., U.S.A., at a little over 56 years of age.

Over six years ago Mr. Franson started out from U. S. on a missionary tour, visiting and for months

preaching in each of the following countries: Australia, New Zealand, Japan, Korea, China, India, Africa, S. America, Cuba, and Mexico. He invariably preached with a view to souls' salvation there and then on the spot, and this, his ardent desire, was in more cases than not, even in heathen countries, beautifully realized. He had only two months previous to his death, after this long and arduous journey, again arrived on American soil, and, feeling much exhausted, went straight from Texas, where he preached in several different places, including the congregation near Georgetown, where the writer is a member, up to Colorado, where he had planned to take a couple of months' rest, after which he again had plans for a campaign in U.S., specially with a view to winning children and the young people for Christ.

About two weeks before he was to commence this work, however, the Lord was pleased to call this, his child and true servant, up to a better climate than that of Colorado, to a rest more lasting, a Sabbath rest indeed. He had, only on the previous Friday even, held his last lecture on Palestine, and should have preached also this memorable Sunday forenoon.

Mr. Franson was in more respects than one a remarkable character. He has for 30 years eagerly, zealously and intensely preached the Gospel in its fullness in nearly all parts of the world and in four or five different languages. The Prophetic Word, the Second Coming of Chrst, Heathen Missions, Healing through Faith, and first, last and everywhere, the salvation of souls have been his leading themes; and, if he has been misunderstood and unappreciated by a few here and there, he now leaves however a host of witnesses all over the

world, confessing Christ through the instrumentality of this true missionary.

Mr. Franson also founded and established the Scandinavian Alliance Mission, now having over 100 missionaries, distributed in various countries, notably China, India, Japan, Africa and S. America.

Long will the fond remembrance of our beloved Mission Superintendent linger with us. Of him it can be said that he laboured more abundantly than they all, and well may we pray: "Let my last end be like his".

Out of love and respect for the subject of this imperfect sketch. F. O. BERGSTROM.

HAROLD SLADE, M.D., D.D.S.

Harold Slade was born August 11, 1860, in San Francisco and died in Tokyo, November 2, 1908. His father went from Boston to San Francisco after the discovery of gold and the great rush to the West. After ten years of residence in the West, Dr. Slade's father returned to New York, where he engaged in business. Dr. Slade was the youngest of seven children. His only living brother, Charles Slade, has been a cashier at the Chase National Bank, N. Y., for more than 25 years. There are two widowed sisters living with their brother in New York, with their children. The news of the death of their brother in far off Japan was indeed a sudden and greatly unexpected blow to them. They had heard of his illness, but were not fully prepared for the sorrowful news of his death.

Harold Slade was a graduate of the New York College of Medicine and Dental College. For a number of years, he engaged in dental work in

Brooklyn and perfected himself in his profession by diligent study and practice.

June 22, 1902, he was married to Miss Emma Anderson, grand-daughter of Rev. Rufus Anderson, D.D., who was for forty-three years connected with the American Board of Foreign Missions and was for a number of years its Foreign Secretary. The Lord laid it upon his heart to give up a prosperous and promising position to come to Japan to preach the Gospel to the Japanese, while supporting himself in his chosen profession. So in accordance with what he felt to be the will and call of God, he came to Japan in September, 1893, and located in Kobe, where he continued to reside until his death.

He made two trips home on account of his health; the last time he was in America six or eight months and improved the time well by making a special study of the eye, that he might render wider service to the foreign community of Western Japan. In his profession he was always found faithful, tender-hearted, sympathetic and kind and always ambitious to do his best and to improve. To this end he was ever studious and industrious.

Dr. Slade substituted as United States Public Health and Marine Hospital Service Officer in November, 1907, and received the full appointment to this position March, 1908, which position he held until his death. He began to feel ill in the fall of 1907, but did not realize that there was anything seriously the matter. Early in October his attending physician determined definitely the real nature of the disease, and immediately arrangements were made for the trip to Tokyo and the very serious operation was performed October 23rd. Forseveral days the condition of the patient

seemed to be favorable and his family and friends had great hopes for his complete recovery. But in spite of all that skill and care could do, he succumbed to heart failure at 3 : 20 A.M., Nov. 2, 1908.

He leaves a wife and seven children, who, with Mrs. Slade's aged mother here and the dear ones far away, mourn his untimely and unexpected death. God comforts them in this great sorrow. He was a good husband, a loving father and fondly devoted to his family.

Only the highest of motives prompted this earnest Christian man to come to Japan; and during his fifteen years of residence in the city of Kobe he never lost sight of the exalted aim of preaching the Gospel and living a life of devotion to the great Nazarene, and many Japanese will trace the beginning of their Christian lives back to him.

His Sundays in Kobe were given up largely to Gospel meetings in the city and surrounding towns and villages. In Osaka he held frequent Bible readings and made occasional trips to Kyoto and Akashi for the same purpose. He distributed thousands of tracts wherever he went and neglected no opportunity to preach the Gospel to individuals or groups of willing hearers.

During the summers, at Karuizawa, he made frequent trips to the villages and surrounding country for Gospel work. Many friends in Kobe and other parts of Japan and across the seas join with one heart in expressions of the deepest sympathy for the bereaved and sorrowing family and mourn the loss of a good friend and one of the best Christian citizens of the Orient.

I have known Dr. Slade for the entire fifteen years he lived in Japan, having preceded him to

this land by only a few days. From the first I loved him, because I felt him to be a sincere friend and a brother in Christ. I loved him to the end and I love him still.

I was intimately associated with him during the past four years and ever found him a large-hearted, charitable, generous, friend and a genuine, earnest and faithful Christian. Happy, happy, were the days we spent together as two brothers, companions together in Christ; but happier still is the good day coming when I shall join him again in the "strange beyond." Until then his life and character will be more than a memory to me; they will be an inspiration to holier living and more faithful and active service in my Master's Kingdom.

Dr. Slade was buried from his residence on the hill, November 4th, 1908. Mr. Brand and this writer spoke briefly in fitting words of the life and work of our beloved brother to a large concourse of foreign and Japanese friends, who had gathered for the funeral service at the home. A quartet of friends sang very sweetly two of Dr. Slade's favorite hymns. S. E. HAGER.

Mr. ISAO MATSUDA.

The late Mr. Isao Matsuda was born in February, 1869, in the town of Tono, Iwate Prefecture, in North Eastern Japan. While still but a boy, he was brought under Christian influences through the earnest work of the Baptist Mission in Morioka. In his public confession of faith in Christ, he showed that zeal and determination which were characteristic of his whole life. In midwinter, a hole was cut in the ice, and with a glad heart he received Christian baptism. When a lad of fifteen, he came up to the capital to pursue his studies, especially in English,

of which he was passionately fond. At seventeen, he entered the Aoyama Eiwa Gakko—as the Aoyama Gakuin was then called—with the purpose of preparing for the work of the Christian ministry, and completed the first year of the Theological Course. He stood highest in his class and was awarded a scholarship by Bishop Warren of the Methodist Episcopal Church. At this time he gave promise of being a most earnest Christian evangelist, devoting, as he did, much of his spare time to street preaching and direct evangelism. But a change came in his plans, and, leaving the theological school, he began the work for which he afterwards became chiefly distinguished—the teaching of the Japanese language to foreigners—mostly missionaries.

His ability in English enabled him to secure good positions as English teacher in several schools, such as the Taisei Middle School, the School of the Formosan Association, the Foreign Language School and the Nobles' School, all in Tokyo. His heart, however, was set on attaining to success, at any cost, in the teaching of his own tongue to "the strangers" from afar. He had always had private pupils in Japanese from the time he left Aoyama, even when his hours of English teaching were specially exacting, and, finally, although he had an excellent position in the Nobles' School, with that decision of character which had marked his career from the beginning, he resigned his post, and launched the enterprise which has since been known as the Japanese Language School for Foreigners. From the year 1891, when he first read Prof. Gouin's book on the inductive method of teaching languages, he had been gradually adapting this method to the teaching of both English and Japanese, and with the most gratifying results,

especially in the latter. Indeed the present popularity of the "Gouin method" in Japan owes its origin to his enthusiastic advocacy more than to any other cause. His ideals as a teacher of Japanese had always been high. As far back as seventeen or eighteen years ago, he made a translation into Japanese of Lange's Colloquial Japanese Grammar, and when all was ready for the press, the manuscript was destroyed by fire; but without a word of murmuring he went right on with his chosen work, with an energy that never tired, and in the midst of difficulties, which would have broken the spirit of many a man. In the Japanese Language School for Foreigners he sought to put into practice on a larger scale the principles which many years of hard-won experience had taught him, as to the most effective way of enabling his pupils to acquire, in a short time, an accurate, working knowledge of the language. About 250 foreigners, of whom the large proportion belong to the missionary ranks, have been under his tuition, all of whom would bear witness to his unique abilities as a teacher.

At the time of his death, he was engaged upon an English-Japanese Dictionary, having read about half of the proof sheets. Anticipating that the end was drawing near, he entrusted his friend, Prof. Nannichi, of the Nobles' School, with the task of seeing the remainder of the work through the press. When published, as it will be within a few months, it will doubtless prove a great boon to foreign students.

The series of lessons which he prepared with such great care and scientific precision will continue to be used in the school as the basis of the instruction in Japanese conversation and the Chinese characters. The ideals for which he strove, and for which, in-

deed, it may be truly said he gave his life, will be perpetuated in the school which he founded; and so, though cut off in the prime of life, when hope was brightest, his work will remain. Not a few foreign merchants and diplomats hold him in grateful remembrance for his thorough-going instruction, and many a missionary will rise up to call him blessed, because through him they learned how to speak the word of life.

For several years his religious life was under a cloud. He had lost his hold upon God. But by the Divine mercy, he was led in his last sickness back into a conscious experience of saving grace, and his end was peace. He was able to say, as he went down into the valley of the shadow of death: "I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me."

HARPER H. COATES.

As an old friend of Mr. Matsuda, and probably his oldest living pupil in Japan, I was asked to say a few words at his funeral and did so in substance as follows:—

Mr. Matsuda became my teacher of Japanese shortly after I came to Japan in 1890. He was then a young student, lately from the Theological Department of Aoyama Gakuin. But even there he had acquired a reputation as a teacher, as the following will show. Having had a succession of "teachers" so-called in the space of a few months, I went in despair to one of the ablest men then in Tōkyō, Professor Wigmore of the Keio Gijiku, and asked him to recommend to me the best teacher of Japanese he knew in Tōkyō. He promptly named some one, but added: "But you can't have him,

as he is teacher in the British Legation. I'll tell you, though, who is the *next* best one, and that is Isao K. Matsuda." From that day Mr. Matsuda became my teacher and came to my house every day for two hours during the four years of my residence in Tōkyō.

I should like here to pay a warm tribute to the painstaking, careful way in which he prepared for his lessons, his consummate ability in imparting his knowledge and his relentless vigilance in correcting his pupils' mistakes.

As you know, he did not (at least then) teach the character at all. His forte par excellence was in *zokugo*, of which he was past master, whether in speaking or writing. In his own style, which was as clear, forcible and idiomatic, as it was pure and elegant, he set a high standard for his pupils.

During the first years that he taught me, he had become very much interested in Lange's Grammar of Japanese (now known to you all through Dr. Noss's work), a copy of which he had discovered in the Tōkyō Liberary. He studied German, in order to master its principles, and then wrote a grammar of his own, based on Lange's. As he wrote it, he put me through the paradigms and exercises of this grammar, which I saw many times in M.S. When it was entirely completed, and he was about to publish it, a fire occurred in his house, and the M.S. was burned. It was a terrible blow, but he took it stoically, dismissing the subject with a calm and final "shikata ga nai," and never alluded to it again. He might perhaps have rewritten it, had not just at that time the *Gouin* system of teaching language come into vogue, a system which he at once began eagerly to study and which I believe he has since incorporated into him own.

It had been from the first a grief to me that, though a baptized Christian, Mr. Matsuda was not a regular attendant at any church. Born in Tōnō, Iwate-ken, he had been immersed as a youth of seventeen in Morioka, by Mr. Poate, a Baptist missionary, to whom he owed his early education, and of whom he always spoke with grateful affection. So great at that time was his zeal that he insisted on being immersed in winter, when the ice in the river had to be broken. Later, when he entered Aoyama Gakuin, in Tokyo, he became a member of the Methodist Church. When I first met him, he had become somewhat interested in Unitarian thought, and though I urged him to stick to his Methodist Church or else join some evangelical church in his neighborhood, he did not do so. For a time, while translating Miss Perry's book, "The Life of Christ in the Words of the Four Gospels," a splendid specimen of his own pure, dignified, elegant *zokugo*, he attended the Episcopal Church, but never became a member of it.

For some years his Christian faith seems to have fluctuated, but about ten years ago, under the sharpest trial that could well come to a man of high spirit, thanks in a great measure to the help and sympathy of his friend, Mrs. Large, his Christian faith and love triumphed, and he was enabled to show a truly Christ-like spirit of forgiveness. So marked was this, that the one who had so cruelly injured him cried out: "Nothing but the presence of the living God in his heart could have induced him to forgive this wrong." And this act of his was the means of the conversion of his whole household at that time to God.

The following summer he was asked to be the Superintendent of the Japanese Sunday School in

Karuizawa, an office which he filled with great zeal and devotion and success. I have heard him preach with power at the Japanese service in Karuizawa.

Later his faith again became dormant. About five years ago he told me he was attending a Unitarian chapel, where he said that "they practised singing but did not practise prayer." "But if you do not pray, how do you get your sins forgiven?", I asked. He would not admit sin as a moral factor, saying "Sin is simply a bad habit." And though I urged him, he would not engage in prayer with me, saying: "I cannot pray, I have lost God. Some day I hope I may find God again and then I will pray, but now I cannot." From that day, I prayed every day that God would restore Mr. Matsuda to Him, and a few days before he died that prayer was answered. IDA G. PIERSON.

JUDGE TAIZO MIYOSHI.

On the 18th of August, 1908, the Christians of Japan were called to mourn the death of one of their eminent fellow-believers, Judge Taizo Miyoshi. He was at one time Vice Minister of Justice, once President of the Court of Cassation, and throughout his life was highly regarded by the Government and the people at large. At the time of his death the Emperor conferred upon him the First Order of Merit. But more important than anything else in his life was the fact that he was a true and humble Christian.

Mr. Miyoshi was born in the Province of Hyuga in 1845; his father was the highest official in the clan. He was early educated for the bench, and in the year 1869 entered the service of the Government.

His ability, energy and integrity soon distinguished him from the rest of his fellow officials, and in a comparatively short period he found himself in the important position of Vice Minister of Justice.

In 1882 Count Ito (now Prince) was sent to Europe for the purpose of preparing for the introduction of constitutional government into Japan. Mr. Miyoshi was one of his suite; and to him was assigned the investigation of the judicial systems of Europe. There he studied under Dr. Lorenz Stein, the well known German jurist and political economist.

It was during his stay in Berlin that a desire arose in his mind to study Christianity; and with some of his countrymen, then residing in that city, in which were included such distinguished persons as Minister Aoki (late Ambassador) and Dr. Wadagaki, he began studying the Ten Commandments. He had read the Chinese version of the Bible and Dr. Martin's Evidences of Christianity before, but neither of them had left a deep or lasting impression on his mind. In this investigation also, while not altogether uninterested, he was far from being impressed with the truth or value of Christianity, until his tutor incidentally related to him a story or two from "Anecdotes of Frederick the Great," which, singularly enough, softened his heart as nothing before had done.

One of the famous generals of the great king was General von Zeithen, who was a devoted Christian. On one occasion the king had a feast, and von Zeithen arrived behind time. When asked by the king what had made him so late, the general replied that he had been attending the Lord's Supper. The king laughed and scornfully said, "Was the blood of Jesus sweet?" The General was indignant, and sternly said to the king:

"Your Majesty used to fear God or I should not be serving you now; but since I find you have become so proud as to speak blasphemously of Christ, I shall continue in your service no longer." So saying, he was about to leave the room. The whole concourse was aghast. The king mused for a moment and said: "I was simply joking; however strong my soldiers may be, if it were not for God's help, how could we attain success? I never meant to disregard Him!" On this the general returned to his seat, and both the king and the general spent the evening as if nothing had happend.

Mr. Miyoshi subsequently related this story at a meeting, and added: "There I found for the first time that the present greatness of Prussia had its foundation in this beautiful relation between the king and his subjects, sanctified by the teachings of Christianity. It entirely removed my prejudice that the Christian religion tended to weaken the loyalty of the people toward their ruler."

Born of a samurai family, and brought up in a time when the very existence of the country was threatened, his young heart was burning with a patriotic sentiment, which in the Japanese mind is associated with loyalty to the Emperor, and the belief that Christianity is against that sentiment was apparently his greatest stumbling block to a faith in Christ. With this prejuduce removed, there was nothing to hinder his acceptance of Christ as his Savior.

Then he was told by Rudolph Gneist, the celebrated German publicist and political writer, that Christianity is an absolute truth. Stein himself took pains to convince him that one must believe in some religion, and that, with all his learning, his knowledge was confined to a very small limit; and

beyond that limit he had only to believe. He also pointed out the mistake of the Japanese statesmen in slighting religion.

It was about this time that he was deeply moved by reading the third chapter of the Gospel of John; from which he dates his faith in Christ. The soil had been prepared, the seed sown, and he could resist the truth no longer.

He had no opportunity to be baptized in Germany; but on his way to Japan he stopped in London, where he was baptized by Rev. Stopford Brooke.

On his return to Japan, he was introduced to Rev. Mr. Kozaki, from whom he learned more about the Bible and Christianity, and he became a member of Mr. Kozaki's church. On account of some difference of opinion, he absented himself from the services for a time: but he found out his error and about a year before his death he came to the church and made the following statement: "I have never ceased to pray to God, but towards the church and fellow Christians I did not at one time have a kindly feeling. I refused the invitation of the pastor and was indifferent to church affairs. In this way I passed several years. But to-day the pastor read the third chapter of the Gospel of John, which had first led me to faith in Christ, and I was greatly moved. I recalled my past history and the terrible result of my backsliding. I now confess my error before you all and ask your forgiveness."

From that time on, he continued to attend church and to take an active part in Christian work. On account of his distinguished rank and ability, he added much to the strength of the church as well as to the cause of Christianity in general.

He was sometimes called the "O-oka of the Meiji era." O-oka was the greatest judge Old Japan ever produced, and is sometimes called the Japanese Solomon.

Translated by T. HOSHINO.
Edited by H. LOOMIS.

Mrs. JAMES H. BALLAGH.

By the death of Mrs. J. H. Ballagh, wife of Rev. J. H. Ballagh, of Yokohama, one of the oldest foreign residents and earliest missionary workers in Japan, and one whose arrival in Yokohama dates back to the very early days of the opening of the port to foreigners, has passed away. Mrs. Ballagh was born in Rockbridge County, Virginia, on November 21st, 1841, and was thus in her sixty-eighth year. She married the Rev. James H. Ballagh on May 15th, 1861, and with her husband sailed from New York on the 1st of the following month for Japan to represent the American Reformed Church Mission in this country. The voyage, which occupied over 120 days, was made as far as Shanghai in the old China tea clipper *Kathay*. After a brief stay with missionary friends in Shanghai, the voyage to Japan was continued in the *Ida D. Rogers*, a small brig of 196 tons, this part of the journey occupying nineteen days. Arriving at Yokohama on November 11th, 1861, Mr. and Mrs. Ballagh proceeded to Kanagawa, where for eighteen months they resided at the house of Dr. James C. Hepburn, of dictionary fame, in the compound of the Jo-Butsu-ji temple. On June 1st, 1863, Mr. and Mrs. Ballagh, with the other workers, were advised to remove to Yokohama, because of feared attacks from *rônins*, and here they have since resided—first on Lot No. 167, Settlement, the site

of the present Union Church, and later at Nos. 49 and 48 Bluff.

Mrs. Ballagh has for some years been in very indifferent health, and this has necessitated several trips to the United States. She returned from the last visit about four months since, the trip being undertaken alone—a remarkable feat considering her advanced age. Mrs. Ballagh was a lady of wonderful vitality, and, though suffering in later years from Bright's disease, she was able to get about and maintained a very keen and active interest in church and missionary work, being present at the evening service at Van Schaick Hall a fortnight ago last Sunday. Mrs. Ballagh on Saturday last was compelled to keep to her bed, and, gradually sinking, passed peacefully away at about five o'clock on the evening of the 16th [March] in the presence of her husband and daughter and son-in-law (Mrs. and Rev. McAlpine, of Nagoya).

As already mentioned, Mrs. Ballagh took a very keen interest in church work. She was one of the oldest members of the Union Church, and has during the past two years made generous contributions to the funds for building the new church, Sunday School and manse on Lot 48, Bluff, besides disposing of the land at a very moderate sum. A pathetic incident in connection with the passing of Mrs. Ballagh at this time is that a fortnight ago she accepted the invitation of the Church Building Committee to lay the memorial corner-stone of the new church building on Saturday afternoon next, and only on Saturday last expressed the hope that she would be well enough to keep her promise. We believe we are correct in saying that she had prepared a brief speech to read on the occasion.

In addition to her husband, Mrs. Ballagh leaves two sons and two daughters to mourn her loss. The two sons—Professor J. Curtis Ballagh and Mr. Wilbur W. Ballagh—are at present in the United States, the former a Professor in the Johns Hopkins University, and the latter a journalist, and now an invalid. Of the daughters, one—Anna—is married to the Rev. R.E. McAlpine, of Nagoya; and the other, Carrie, who married Dr. Francis Harrell, at one time belonging to the American Episcopal Mission in Tokyo, is now a widow, residing in Mexico.

The funeral of Mrs. J. H. Ballagh took place on the afternoon of the 18th in the Yokohama General Cemetery. The first portion of the service was held at Van Schaick Hall, where the casket containing the body had been removed earlier in the afternoon. There was a very large attendance, including residents of Yokohama and Tokyo, missionary delegates from various parts of Japan who are visiting Tokyo to attend the Ministers Conference now in session there, together with a number of members of the Japanese Kaigan Church in Yokohama and many pupils of the Ferris Seminary, in which institution the deceased lady was greatly interested. The chief mourners were the Rev. Jas. H. Ballagh (widower), Professor J. C. Ballagh, of the Meiji Gakuin, Tokyo (brother-in-law), Mrs. McAlpine, of Nagoya (daughter), and Rev. R. E. McAlpine (son-in-law).

Mr. T. TURNER TABB.

Mr. T. Turner Tabb, an American teacher of English in Hagi Middle School, Yamaguchi-Ken, was accidentally drowned in the sea near Hagi on June 17th, while bathing in company with a Japanese

friend and fellow-teacher, Mr. Kikuchi. Neither of them could swim, and when M. Tabb got beyond his depth on account of a sudden dip in the sea-bottom, and cried for help, Mr. Kikuchi made valiant efforts to go to his aid, but in vain. Finally, Mr. Kikuchi struggled to shore and summoned help before he himself fell down in a faint. After nearly an hour's search, Mr. Tabb's body was found, and four physicians made energetic attempts to resuscitate him, but without avail. It seems likely that death was hastened by the bursting of blood-vessels in the lungs, as there was little water on the lungs and blood flowed copiously from the mouth. The funeral was held at Hagi on June 19 and was attended by all the teachers and students of the school. Rev. J. B. Ayres and Messrs. J. Merle Davis, W. H. Braddock and E. O. Mills were present. Rev C. B. Mosely and Mr. G. M. Fisher were also summoned, but arrived after the funeral. Mr. Tabb's closest surviving relative is a married sister, to whom the ashes will be sent. He was a native of West Virginia, 31 years of age, and had been in Japan two years as a teacher at Hagi. The Ken Cho made a present of 100 *yen* to the relatives in token of their appreciation of Mr. Tabb's character and services and of their sympathy for the bereaved.—*Communicated.*

APPENDIX I.

EIGHTH GENERAL MEETING OF THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The Eighth General Meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association, in Kanda, Tōkyō, on January 13th, 1909, beginning at 10 o'clock a. m., 33 representatives from 19 different missions being present (see appended list).

The meeting was opened with devotional exercises, conducted by the chairman, Rev. H. H. Coates, D. D., assisted by Revs. J. B. Hail, D. D. and A. D. Woodworth, D. D. The meeting was then declared open for the transaction of business.

The secretary reported that the minutes of the last annual meeting had been duly printed, supplied to members and published, as heretofore, after approval by the executive committee, also, that the acknowledgements of the Standing Committee had been made to the Methodist Publishing House for the use of its audience room at the last annual meeting; that the mission of the Women's Foreign Missionary Society of the Methodist Church in Canada had changed from a connection of full to corresponding membership in the Standing Committee; and, further, that the following changes had been made in *personnel*, as reported from the several missions represented, namely: Rev. R. A. Thomson, of the American Baptist Mission, in place of Rev. J. L. Dearing, D. D.; Dr. J. H. De Forest, of the American Board Mission, in place of Rev. D. C. Greene, D. D.; Rev. C. T. Warren, of the C. M. S. Mission, in place of Rev. G. Chapman; Rev. E. H. Van Dyke, of the Protestant Methodist Mission, in place of Rev. U. G. Murphy; Rev. J. G

Dunlop, of the West Japan Presbyterian Mission, in place of Rev. G. W. Fulton; Rev. W. B. McIlwaine, of the Southern Presbyterian Mission, in place of Rev. R. E. McAlpine; M. N. Wyckoff, D. Sc., of the Reformed Dutch Mission in North Japan, in place of Rev. E. R. Miller; and Rev G. Binford, of the Friends group, in place of Rev. G. Bowles.

The secretary read, as part of his report, a letter that had been received from Mrs. Kara (Smart) Root, formerly Secretary for Japan of the World's Woman's Christian Temperance Union, introducing and recommending her successor in that office, Miss F. E. Strout, for membership in the Standing Committee. This recommendation was adopted by the acceptance of the report.

A further communication was read, as received from Revs. J. D. Davis, D. D., and G. P. Pierson and others, officers of *The Japan Bible League*. It presented the purposes and aims of that organization and invited the approval and support of the Standing Committee.

A further communication was from the general committee appointed to arrange for the holding of a Jubilee Memorial Conference during the current year, and contained a request that the Standing Committee appoint one foreign chairman and five vice-chairmen to serve at the various sessions of the Conference, when it should take place. This request was concurred in later in the day by a vote of the Standing Committee, which referred the choice of the six persons to the incoming executive committee.

The report of the treasurer was then rendered by Rev. Charles Bishop, as follows:—

Cr.	General	Special
	yen	*yen*
By Balance brought forward from last report	136.00	80.18
„ *Pro rata* membership assessment ...	425.00	—
„ Special donation on general expense account, from Rev. A. D. Wood-worth, D. D.	5.00	—

„	Special donations on account publication Christian literature, from twelve missions.	—	165.13
	Total	566 00	245.31

Dr.

To	Traveling expenses of members in attendance upon the annual meeting in January, 1908, including lunch	149.06	—
„	Rent of meeting place	15.00	—
„	Treasurer's expenses	.16	—
„	Cost of editing and getting out THE CHRISTIAN MOVEMENT, sixth issue.	126.10	
„	Printing and mailing Week of Prayer circulars	17.64	
„	Translations from the Japanese press	100.00	
„	Sum returned by Rev. J.C.C. Newton, D, D....	10.00	
„	Balance on hand...	148.04	245.31
	Total	566.00	245.31

The report was on motion referred to an auditing committee appointed by the chair, consisting of Revs. H. M. Landis and A. T. Howard, D. D, which subsequently reported that it had found all correct.

The report of the executive committee was then presented by the secretary and was as follows:—

But two meetings of the committee have been held, one on January 18th, when the minutes of the annual meeting were considered and approved for publication, and one on February 8th. At this latter the following price list for THE CHRISTIAN MOVEMENT was decided upon, viz.:—

Estimated cost (introduced for purposes of comparison), cloth cover, *yen* .50, paper, *yen* .40.

For single copies, cloth cover, *yen* .75, paper, *yen* .60, postage free.

For single copies, if sold at the place of publication, cloth cover, *yen* .67, paper, *yen* .54.

For single copies, if sold on orders received from abroad, cloth cover, $ .75, paper, $ .60, postage free.

For lots of five copies, each, cloth cover, *yen* 3.00, paper, *yen* 2.40, postage extra; or, $ 3.00, and 2.40 respectively, postage

free; but with special discount on a total of twenty-five copies taken at any one time (members to receive, each, one cloth bound copy free and five additional copies, on application, at half price*).

The Jubilee Conference Committee, mentioned above, was also appointed at this February meeting, eleven persons being chosen, to represent the several mission groups. These were Bishop M. C. Harris, D. D., Drs. J. D Davis, J.C.C. Newton, W. Imbrie, D. B. Schneder, J. L. Dearing, S. L. Gulick and A. T. Howard, and Revs. H. St. George Tucker and C. H. Shortt and G. M. Fisher, Esq. All subsequently consented to serve except Dr. S. L. Gulick, whose place was taken by Rev. G. Allchin.

Later in the year and through correspondence, it was agreed to invite Messrs. E W. Clement and G. M. Fisher to undertake the editorship of THE CHRISTIAN MOVEMENT, seventh issue, and the invitation was accepted, the former to be chief editor, as heretofore.

The committee further reported that they had been urged to set an earlier date for the annual meeting than has been customary, in order the better to meet the convenience of such of the members of the Standing Committee as are engaged in school work, but that they had not felt authorized to make the change, and could only recommend that it be made the rule hereafter by action of the Standing Committee.

Such action was then taken on motion of Rev. J. C. C. Newton, D. D., the date of the next meeting to be, accordingly, within the first week or ten days of January, 1910, and not necessarily on a Wednesday, the incoming executive committee to decide finally regarding it, as the time for the meeting approached.

The committee on Christian literature was the next to report and offered the following, through its chairman, Rev. S. L. Gulick, D. D. :—

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* As ordered by the Standing Committee at the annual meeting in 1908.

The regular work of this committee has been continued as heretofore. They have supplied the *Japan Evangelist* with reviews of the Japanese Christian press, and are of the opinion that this feature of the work might with advantage be considerably enlarged and made to include a department for the review of Japanese religious books, and then published in such wise as to make it nearly, if not quite, self-supporting. The specific suggestion is that an enlarged monthly review be issued as a supplement to the *Evangelist*, bound separately, and that it have a separate subscription list, with a separate charge of one *yen per annum*. Pending the decision with regard to a proposed new committee on Christian literature, to be mentioned later in this report, to which the above work might be entrusted, the committee would recommend the continuation of the appropriation of 100 *yen* for the expenses of the present committee in its preparation of reviews of the Japanese religious press.

The record of books translated, or of new books produced, during the past year, so far as investigation shows, is presented separately. The committee have knowledge of fourteen translated, and eighty-six original, works, published or republished during the latter part of 1907 and all of 1908, of which one hundred volumes, forty-two are below fifty *sen* in price, thirty-six below one *yen* and only twenty-two are one *yen* or over. Notable among the translations are: Augustine's *Confessions*, *Quo Vadis*, Renan's *Life of Jesus*, August Sabatier's *Atonement*, Newman Smyth's *Through Science to Faith*, Aristotle's *Ethics*, Bishop Candler's *Great Revivals and the Great Republic*, George Adam Smith's *Isaiah*, Bishop Wilson's *Lectures on Romans* and Edersheim's *Old Testament History*. Of the eighty-six original books, special attention may be called to two commentaries on *Matthew*, one by Rev. F. G. Harrington and the other by Rev. Emil Schiller, to Learned's commentaries on *Corinthians* and the *Lesser Epistles of Paul*, to Kashiwai's *Yohaneden Kenkyu*, Hino's *Izayasho Kōgi*, Makino's *Kyūshingaku Tensho Soron*, Omiya's *Taikwan*

Shi Fukuinsho, Hatano's *Kirisuto-Kyo no Kigen*, Ukita's *Jinkaku to Hin-i*, Tsubouchi's *Rinri to Bungaku*, Ebina's *Reikai Shincho*, Matsumura's *Shinshōgai no Ishizue*, the late Tsunajima's *Sunkōroku* and Hoshino's series of Christian booklets.

The Rev. J. Hind reports the beginning of work on a translation of Col. Turton's popular work, entitled *The Truth of Christianity*. In accordance with the action taken last year, Adeney's *New Testament Theology* has been translated by Mr. Matsunaga, and will be ready for publication very shortly.

The committee have not been called upon during the year to serve as a clearing house for those who are proposing to translate books into Japanese. They have, however, received a communication from the Rev. Egerton Ryerson, organizing secretary of the *Japan Church Literature Fund*, who reports the following works as in course of preparation: Sanday's *Life of Christ*, Jeremy Taylor's *Holy Living*, Illingworth's *Christian Character*, G. Perry's *The Christian Fathers* and Masterman's *Was Jesus Divine?*

Mr. Ryerson is also preparing for his own use a catalogue of all Christian books sold at prices exceeding ten *sen*, and it is to be hoped that, when this is completed, he will give to all the benefit of his labors.

The committee have held two meetings to consider the general situation regarding vernacular Christian literature and how to meet the manifest needs in such a connection, and as a result they are prepared to submit a paper presenting the matter as it came before them, together with a proposition for a definite course of action.

A discussion of the subject of, and the recommendations contained in, the above report took up the remainder of the morning, going over to the afternoon as unfinished business. The session ended at half past twelve, after the appointment by the chair of a committee on nominations, consisting of the secretary and Rev. A. Lea and M. N. Wyckoff, D. Sc. The benediction was pronounced by Dr. Wm. Imbrie.

On reassembling at two o'clock, in open session, Rev. W. B. McIlwaine conducted the opening exercises and then called upon the chairman to deliver the annual address. The subject of the address was *The Holy Spirit*, and was treated at considerable length and to the manifest interest and profit of those present. At the close Rev. W. P. Buncombe led in prayer.

An instructive resume was then given by Rev. J. H. Pettee, D. D., of the recent national progress in eleemosynary matters, after which the Standing Committee went again into executive session, and the discussion of the recommendations made by the committee on Christian literature was resumed. The result of this discussion was to the following effect: first, that the missions represented on the Standing Committee be asked to increase their special donations on Christian literature account from ten to twenty *yen* per member, and that the scope of the fund be enlarged above what it is at present so as to cover the entire work of the literature committee; second, that a forward movement be undertaken for the production on a large scale of Japanese Christian literature; third, that the Christian literature committee for the coming year be increased to nine members; fourth, that it be empowered to present the general features of the forward movement plan to the various missions, and through them to the home boards, with a view to securing adequate appropriations for carrying the plan into execution; and fifth, that the committee be asked to submit at the next annual meeting of the Standing Committee a report of progress to date, accompanied by a detailed plan of operations for a Permanent Committee on Christian Literature.

The argument for this forward movement in the production of Christian literature was a long one, and included a provisional plan, likewise drawn out to considerable length; but inasmuch as the subject is to be brought to the notice of the missions and the public later on, when plans are more fully matured, it was thought best to place on record at this time and in the minutes of the Standing Committee nothing further as to the

nature of the plan than may be inferred from the above action.

The desire was expressed during the debate, and concurred in generally, that the appeal contained in the first section of the above action should be looked upon as embracing the corresponding as well as the full members of the Standing Committe.

The next sub-committee to report was that on speakers from abroad, and the report was presented by Rev. D. B. Schneder, D. D., as follows :—

During the past year there has seemed to be no particular call for the committee's services. After so many eminent men had been here the previous year, it was less necessary to take any active steps toward inducing any one to come during 1908. However, there were some speakers of prominence, who, while they did not require the committee's services, should nevertheless be mentioned. The first was the Rev. Dr. H.M. Hamill, who spoke in many cities in the interests of the Sunday-school cause. Another was the Rev. B. F. Buxton, and with him Rev. J. B. Thornton, the recently installed pastor of the Kobe Union Church, who together addressed missionary gatherings in a number of places, and also held meetings (Mr. Buxton only) for the Japanese. In addition to these, there was Joshua Levering, Esq., of the Baltimore Y.M.C.A.; and then, finally it should be stated, and with especial pleasure in the fact, that several of the American business men who visited Japan in the autumn took an active interest in Christian work and made a number of most helpful addresses.

Miss F. E. Strout was then invited to speak on behalf of the work of the Woman's Christian Temperance Union, and the following is the paper which she read and which was received with applause :—

Although I have been in Japan only about eight months of the year 1908, and although it is difficult to make an exact statement of what has been done since our conventions in July and August, yet I am glad of this opportunity to tell you something of our achievements.

That era has passed when the temperance work drew to itself a certain amount of disdain and dislike, the time has gone by when it found a place only in the category of organizations designed to clean up, to reform, when evil things abounded, although it still does both of these necessary works. People are beginning to understand that, although temperance workers do seek to reform, yet they try in a very large measure to prevent those evils which make reformation necessary ; that although the work itself is not altogether evangelistic, yet it leads directly to Jesus as the Saviour and Keeper of mankind and has proved itself beyond all measure a powerful factor in the work of gospel regeneration. People are first interested in our work, then in our religion. We have come to realize deeply that it stands for the building up of the home, the protection of the children, the elevation of manhood and womanhood and the raising of national ideals ; and as the world has made these discoveries, it has acquired an increased respect and admiration for the temperance movement.

All over the earth, in the civilized countries especially, there is a general arousing of the sleepers, and the reasoning, thinking masses of humanity are making vigorous efforts to destroy some of the evils against which we have fought for so long. "Nothing succeeds like success," and in America, where there have been such wonderful results of late, the temperance movement is one of the most popular of all reformatory or preventive movements.

Japan is no exception to the rule. Chamberlain in his *Things Japanese* speaks of the fact that the temperance work promises to be very popular here, and I have found since my arrival that the uneducated people, the better class, are intensely interested in the principles underlying our organization and efforts.

As you all know, the National Union, under the presidency of Mrs. Yajima, is made the more effective by the co-operation of the Foreign Auxiliary, with Miss Hargrave as its efficient head. Our work lies along six

lines: Organization, Preventive, Educational, Evangelistic, Social and Legal.

We are glad to report under the first of these quite a large increase of membership, both in our foreign auxiliary and in the Japanese unions. Six additional unions have been started during the year; two women's, one young women's, and three children's societies. We have also aided the Men's Temperance League by increasing their membership, adding two societies to their list. It is our purpose to double the membership, not only because there is enthusiasm in numbers, not only because it gives more funds with which to work, but because each member is a center of influence, and the more of these centers we have the farther will our influence extend. To this end we are offering prizes in money.

Under Education we have made special efforts to arouse public sentiment in favor of a law requiring scientific temperance instruction in the government schools. I have made many addresses before educators, and before schools of all sorts, from the highest to the lowest. We have found that so many are favorably disposed toward a measure of this kind that it is, as I believe, only a question of a short period of time before such a law will be enacted. The Minister of Education is deeply interested and has promised to do what he can towards opening all schools to me in the interests of this cause.

One of the greatest means to success in educational work is the distribution of literature. We have distributed at least 8000 leaflets *gratis* and sold 1350. I have written thirty-five articles for various papers. The *Woman's Herald*, the national organ, has been published monthly, and our space in the *Japan Evangelist* generally filled. About ten medal contests have been held with very good results, viz, in the diffusion of knowledge and the addition of members. We are preparing for publication a new medal contest book, which is to be composed of translations and, we hope, original essays, since prizes have been offered for the best original articles along the lines of our work. Education also includes drill in parliamentary

usage, and in this connection Roberts' *Rules of Order* is nearly ready for publication. We have had translated eight splendid leaflets which are now ready for the printer.

The Evangelistic division of our work covers several departments. All meetings are opened with prayer and Bible reading. Prayer meetings are held ; Sunday-schools have had the temperance lesson taught in them regularly : and a resolution regarding the holding of school exercises on Sunday was placed in the hands of the Petition and Legislative Committee. One hundred bottles of unfermented wine have been made and distributed, or sold, in the interests of its use for the Sacrament of the Lord's Supper. Meetings have been held with girls in factories, and night schools have been established for their benefit. In Tōkyō alone forty-two are enrolled in one such school. Twenty or more factories have been reached by our agents ; in Osaka a very fine work is being done, unions are being formed and our opportunities are steadily increasing.

Soldiers and sailors are not neglected. At least twenty-three Bibles have been distributed among them, besides many leaflets, and addresses have been frequently made before them in the interests of sobriety, morals and religion. One of our workers opens her home and cares for as many sailors as she has accommodations for, when they are in port, taking them with her to religious and temperance services. Through her influence a number have become Christians. We are also interested in the mothers and have twenty-eight Mothers' Societies. Meetings are held with these women, interesting them in the need of definite instruction for their children, to prepare them for the temptations which they must meet on every hand.

The work done in the interests of purity has been particularly encouraging. Hospitals have been visited, not out of curiosity, but in order to give intelligent help. We have seven women in the rescue work constantly giving though tand time to the reclaiming of these poor girls. Mrs. McCauley has cared for a number in her home, six have become Christians during the year, two

have been placed in mission schools, three placed out at service, and one went to Hawaii and became the wife of a Christian man. Five girls were restored to their parents and only three ran away. The girls have, from the profit of their knitting, clothed the family and paid for garden seed and the work done in the garden. They are given the elements at least of an education, and are also taught the Bible. In November, the Japanese Union gave a concert to help in the support of this home under Mrs. McCauley's care, clearing, I believe, about 350 *yen*. A great deal of our work in this department is preventive. Positions are secured for the girls, so that they may be able to support themselves and also help their families. 1200 tracts have been distributed and there have been 400 arrests made for illegal prostitution. I might add that there is a flourishing home for women, who are without shelter otherwise, under the care of the president of the Osaka Woman's Christian Temperance Union.

Furthermore, our work among the children is interesting. We have organizations called Loyal Temperance Legions. In these meetings the children are taught, the older ones from manuals, the effects of all narcotics upon the body, mind and soul. We have been fortunate enough to secure the services of Miss Moriya, who will give her whole time to this work among the little ones. Already she has had two large mass meetings for the children, one a medal contest, which was most successful, the other a pay entertainment for raising money for the work. A paper is published monthly, which has 2000 subscribers, taking, all told, 6000 copies each month. It has columns devoted to the care and treatment of animals, and stories and articles which relate to temperance and morals in general. It is one of the educational forces of Japan. We have also edited a song book for the children, and are planning to publish some new manuals.

Our work among young women is very important and we have a paid secretary to look after its interests. Miss Davis, who has recently arrived, will give a part of her time especially to this work. We regret to say that, owing to

a resolution of the Young Woman's Christian Association, passed more than a year ago by their national committee, we as an organization are practically shut out of several schools, in two of which our societies were disbanded.

Our flower work has been especially interesting. Twelve hospitals have been visited regularly and flowers distributed with gospel or temperance messages attached. Bibles, tracts and comfort bags have been given out in large numbers.

The longer we are in this work the more we see the need of it. The importation of foreign liquors, the increased use of cigarettes, also a foreign importation, and the increased love of horse-racing, make it necessary for us to redouble our efforts. Everything is open to the work, everything is ready for us. If the Christians see the necessity of it and help in every way, it will continue to be a Christian organization; but if it is allowed to drift, the Japanese non-Christian element will be wise enough to adopt its principles and use its machinery, and in time it may become essentially non-Christian.

I come, therefore, asking for every sort of assistance from the members of the missions here represented, assistance which I know they will gladly render, in the future as they have in the past. We appreciate the splendid work which the foreign auxiliary has performed, although composed of women already weighed down with heavy responsibilites; but they have done what they could cheerfully, believing it an important part of their work as a whole. They have contributed of their time, money and strength, and for this service the world's officers are exceedingly grateful. May we all push together in the interests of temperance and push now.

This paper by Miss Strout was on motion referred to the executive committee for any action that might be called for as growing out of it; and the same treatment was accorded a paper regarding the work of the Young Woman's Christian Association, prepared by Miss A. C. Macdonald, and already published, but which had been

given to the Standing Committee for any use which it might be thought calculated to serve.

For the committee on educational work Dr. M. N. Wyckoff reported, stating that nothing especial had occurred calling for comment, particularly after the exhaustive discussion of the general subject of education in Japan, published, first, by Rev. A. Pieters in THE CHRISTIAN MOVEMENT of two years ago, and, more recently, by Miss A. C. Macdonald, in the issue of last year, as well as in the paper, just referred to, which appeared in the *Japan Evangelist* for November, 1908.

Rev. E. R. Miller offered the report of the committee on co-operative evangelistic work, which consisted mainly of an account that had been furnished him by the Rev. D. Norman of some work done in connection with an Industrial Exhibition held at Nagano. This account was as follows:—

In March last Rev. F. W. Kennedy, of the Episcopal mission, and I talked over the opportunity for evangelistic work which the Exhibition that was to be held in Nagano in the following autumn would afford, and we decided to invite all missions having work, not only in this prefecture, but also in those adjoining, to co-operate with us. As we two were the only missionaries resident in Nagano, we felt that we ought to have our plans somewhat clearly defined before we approached others with regard to them. So after much consultation and prayer, we decided, as a preliminary step, to take a site inside the Exhibition grounds for the erection of a small building to be used as a Bible and Tract depository, and having a reception room, into which we could invite people to come and look at pictures, have a cup of tea and write letters or rest, no charge to be made for anything. After negotiation it was arranged that the Kyobunkwan should take charge of this part of the work, we sharing in the cost, as it would not be likely to pay from a purely business point of view. When we went to the authorities with the request for a site and told them what we wanted it for, they readily consented, and were

kind and helpful in every way, even giving us the preference in site selection, and, on the ground that the enterprise was one of religious and charitable nature, they reduced considerably the charge for rent.

Outside of the grounds and at some distance from them, we secured a good place for carrying on tent work and the four missions operating in Shinshu divided up the time between them. These missions were the Baptist, the Dutch Reformed, the Episcopal and the Canadian Methodist. Each was to bring its own force of workers and provide for them, but bear an equal share of the necessary expenses. In the November issue of the *Japan Evangelist*, p. 431, there is an account given of this work, which should be read in connection with this report.

In carrying out our plans, we did not always have a sufficient number of workers to make the most of our opportunities. There should have been at all times two persons in the reception room to meet the people who came. Such personal work as this is very different from that of preaching to a crowd, but it is highly important, and well worthy to be taken up whenever the opportunity offers. Many people came in who previously knew nothing whatever of Christian truth. They looked at the pictures on the walls or in the books, received a tract, drank a cup of tea, perhaps bought a Testament or some other book, and then went away with a kindly feeling toward those who had thus given them their first introduction to Christianity. Letters have come to us since from remote villages, where no evangelistic work is being done, asking for tracts or copies of *The Christian News*, or for instruction in Christian doctrine. In the letter to the *Evangelist*, referred to above, no mention is made of this work inside the Exhibition grounds, but in my opinion, and in fact that of all the Christian workers in Nagano who had anything to do with it, it was a very important part of the work as a whole. Possibly it was a financial burden to the Methodist Publishing House to such an extent that the manager may not care to repeat the experiment; but in such a case we would say to missions who

may be co-operating in such work hereafter that it is well worth while to take more of the responsibility financially in order to induce the Methodist, or some other Christian, Publishing House, to supply a competent man and have him manage the Bible and tract department. The net expenditure for the work done inside the grounds was about *yen* 130, of which the missions bore half and the Methodist Publishing House half. The tent work did not begin until ten days after the Exhibition had opened. With the staff of workers and funds in sight it was deemed advisable to have preaching services in the afternoon and evenings only. Accordingly, every day at two and again at seven, meetings were begun and allowed to continue each time about three hours. Usually three or four addresses were delivered, preceded by (for about twenty minutes), and interspersed with, good lively singing. Music was always much appreciated, and we found that people learned to sing, and loved to sing, the Christian songs with which they became familiar. Not only did we have visitors, as has been said, from country places, who had not heard Christian preaching before, but what surprised some was that a goodly number of the Nagano people came, and came frequently, who had never before been known to go to church services. During a part of the time we had a small tent at the back of the large one for use in holding prayer and enquiry meetings. It was much to be regretted that, when we could have this small tent no longer, we had to discontinue this good feature of the work. On Sundays each church had its own morning services as usual in its accustomed place, but all united for a grand rally in the tent on Sunday evenings.

The Christian workers of Nagano were so gratified with the results obtained in this series of meetings that they have expressed a desire to have tent work carried on once a year regularly, even if no Exhibition is being held. The combined effort drew the Christian forces together, and it put the speakers on their mettle; for when one saw that, if he wandered around and through a long introduction, his audience wandered off, he soon learned to be pointed

and in earnest. The attendance was good throughout, and for the most part, in fact with very few exceptions, the hearing obtained was most excellent. The meetings were as orderly as church services or any other public meetings could be. All were exceedingly thankful for this opportunity of sowing the seed of the Kingdom more widely in Nagano and vicinity, and apparently more effectively, than had previously been done. Financially, the net joint liability for this tent work was about *yen* 200. Though work of this sort interferes with, and to some extent disorganizes, the regular local forces; neverthless that at Nagano seemed to well repay the effort put forth, and we would recommend that, whenever such provincial exhibitions are held, the Standing Committee of Co-operating Missions give to the work of evangelism that may be carried on in connection with them such support as may be found practicable, that the local workers may be thereby encouraged and strengthened.

The report of the committee on statistics was rendered by Rev. H. M. Landis. The credit for the hundred pages of figures at the end of *The Christian Movement*, and also for the directory of missionary names and addresses, was claimed for the committee (it being in point of fact largely the work of the statistician alone), and it was recommended that the preparation of a revised statistical blank be authorized, the one now used being in some respects out of date, and also that questions pertaining specifically to eleemosynary work be included hereafter in the list.

This finished the reports of standing sub-committees. Those of special committees were next in order and were then heard, beginning with the report of the editors of THE CHRISTIAN MOVEMENT. This report was rendered by E. W. Clement, Esq. Mr. Clement stated that the policy had been adopted of introducing signed articles and allowing these to make up the larger part of the issue, but that with this exception the general precedent set by the former editor had been closely followed. The manager of the Methodist Publishing House, Rev. D. S. Spencer, D.D.,

made a statement of sales as effected during the year for each of the several editions, from the first, issued in 1903, to the sixth, of 1908, the statement being as follows :—

1ST ISSUE (1903)

1908 Jan. 7.	Balance in stock as reported ...	39	copies
1909 „ 11.	Sold up to date	39	„
„ „ „	Balance in hand	0	„

Cr. 10×39=*yen* 3.90. Less 20%=3.12.

2ND ISSUE (1904)

1908 Jan. 7.	Balance in stock as reported ...	163	copies
1909 „ 11.	Sold up to date	46	„
„ „ „	Balance in hand	117	„

Cr. 10×46=*yen* 4.60. Less 20%=3.68.

3RD ISSUE (1905)

1908 Jan. 7.	Balance in stock as reported ...	0	copies
1909 „ 11.	Balance in hand	0	„

4TH ISSUE (1906)

1908 Jan. 7.	Balance in stock as reported ...	120	copies
1909 „ 11.	Sold up to date	35	„
„ „ „	Balance in hand	85	„

Cr. 20×35=*yen* 7.00. Less 20%=5.60.

5TH ISSUE, Cloth (1907)

1908 Jan. 8.	Received	700	copies
	To complimentary and review copies	158	„
		542	
1909 „ 11.	Sold up to date	542	„
„ „ „	Balance in hand	0	„

Cr. 75×542=*yen* 406.50. Less 20%=325.20.

5TH ISSUE, Paper (1907)

1908 Jan. 30.	Received	300	copies
1909 „ 11.	Sold up to date	157	„
„ „ „	Balance in hand	143	„

Cr. 60×157=*yen* 94.20. Less 20%=75.36.

6TH ISSUE, Cloth (1908)

1908 Sept.	Received	300	copies
„	To complimentary and review copies	103	„
		197	
1909 „ 11.	Sold up to date	172	„
„ „ „	Balance in hand	25	„

Cr. 70×172=*yen* 120.40. Less 20%=96.32.

6TH ISSUE, Paper (1908)

1908 Aug. 25.	Received	500	copies
„	To complimentary and review copies	6	„
		494	
1909 Jan. 11.	Sold up to date	401	„
„ „ „	Balance in hand	93	„

Cr. .55×401=*yen* 220.55. Less 20%=176.44.

Total Cr. account 1st Issue...		3.12
2nd „		3.68
4th „		5.60
5th „ Cloth		325.20
5th „ Paper		75.36
6th „ Cloth		96.32
6th „ Paper		176.44
	Yen	685.72
Postage total, Jan. to Dec., 1908	*Yen*	84.03

Rev. Wm. Imbrie then offered the report of the commitee of arrangements for the Jubilee Conference, to the effect that a time and place had been fixed upon, viz., Tokyo, from the third to the tenth of October, three sessions to be held each day, and that a programme of subjects and speakers would soon be completed and would then be published.

It was moved to refer to the incoming executive committee the making of all necessary arrangements for meeting the expenses of the Conference in so far as these should need to fall upon the missions.

A report of the Japanese Language School for Foreigners, was next presented by Dr. M. N. Wyckoff, as prepared by the chairman, Dr. Coates. The report was as follows :—

It is with a deep sense of sadness that your committee presents its annual report of the work of this school, which has, from its inception, been under the efficient management of Mr. Isao Matsuda. For a year and a half Mr. Matsuda's health had been gradually failing, and yet with a brave heart he continued his work in the class-room, even when he could not speak above a whisper, and he may be said literally to have died at his post. That dred disease, tuberculosis, had taken firm hold upon his system, and, in spite of all that medical science could do, he finally succumbed on the night of November 30th, 1908. It is hoped that an account of his brilliant career may find a place in the forthcoming number of THE CHRISTIAN MOVEMENT*; but it is only fitting that we should here put on record our profound sense of the great value of Mr. Matsuda's work to the missionary constituency represented by this Standing Committee, as well as to a large section of the general foreign community in Japan. Though he did not engage, except for a few months, in the direct work of Christian propagandism, it may truthfully be said that, through the word of many missionaries who owe so much of their proficiency in the Japanese language to his unique abilities as a teacher, he has made a large contribution to the

* See p. 394.

evangelization of Japan. The memory of his work will remain long with us, inspiring us all with the conviction that, by diligent application and study under proper methods of instruction, the dullest may acquire a good working knowledge of this difficult language, and be able to make known intelligibly to the people of this land, in their own tongue, the wonderful works of God.

When it became evident that the presiding genius of this school was soon to be taken away, the question of its possible continuance became a matter of much concern to your committee. It is therefore with unqualified satisfaction that we are now able to report that the work of the school will continue to be carried on under the management of Miss Takano Abe, whose peculiar abilities for the work are recognized on all hands. We therefore most heartily recommend that the Standing Committee extend to the school, as it now enters upon its new regime, the same sympathy and support it has shown to the institution heretofore.

The winter term has already opened (on the 9th Jan.) in the class-rooms of the Sukiyabashi Church. Owing to Mr. Matsuda's illness, the attendance has much fallen off, especially since the autumn of 1908, as shown in the subjoined table. It is hoped, however, that all the missions in Japan will look upon this as their own training school for missionaries in the Japanese language, and more and more avail themselves of the undoubted advantages of an institution, blessed with such competent intructors, and in which the teaching methods employed are so thoroughly in keeping with the principles of modern pedagogy.

TOTAL ATTENDANCE FOR 1908.

	Jan.-March	April-June	Oct.-Dec.
Classes	8 { 5 regular / 3 special }	8	5
Students	40 (about)	40 (about)	12
Teachers	4	4	3

After some discussion regarding the future of the school, as thus reconstituted, it was recommended, for the guidance and support of the new incumbent, that, wherever teaching should be carried on by the method of correspondence, the Matsuda system being used, the fees charged be made the same as for resident instruction, as otherwise it was doubtful if the school would be able to continue.

The report of the committee of visitation for the Tokyo School for Foreign Children was then presented by Rev. A. Lea, as follows :—

Your committee paid a visit to the School for Foreign Children, and, although their time was limited, the impressions received by them were decidedly favourable. Alterations in the school building have made a great improvement and rendered the place much more homelike. So far as the committee were able to judge, the children seemed to be enjoying good health and were happy in their work.

On inquiry, the committee learned that financially the year had not been a successful one, there being a deficit of 1,950 *yen*. Instead of expansion, we found contraction. For financial and other reasons the brick building on the corner, viz., No. 17, had to be given up and the services of one teacher dispensed with. Instruction in French, German, drawing and other special subjects has been discontinued, and the Academic Department has been confined to one year instead of four, as intended. An attempt is being made, however, to continue the higher work in English. The Kindergarten has also become defunct. The loss of one building has been compensated for partially by the construction of partitions in the large room of the old church, making it into three. There are now four rooms and the staff consists of the equivalent of four teachers giving full time. The number of children on the roll for the year is 51, divided as follows :—

1st, 2nd and 3rd Grades	17
4th and 5th Grades	10
6th Grade and Academic	24

This compared with last year shows a decrease of 21, which decrease is accounted for by removals, some in the natural course of events, but in other cases because of the impossibility of finding suitable boarding places in Tokyo.

The lack of a playground is a somewhat melancholy testimony to the straightened finances of the school. If we are not mistaken, the boys take their exercise in the street and the girls in a neighbouring garden. The question of location will probably become a matter of increased importance. An inquiry into the places of residence of the pupils now attending shows that practically the whole of Tokyo is represented: Tsukiji, Mita, Shirokane, Akasaka, Azabu, Shinjiku, Kojimachi, Kudan, Ushigome, Koishikawa, Kanda and Honjo. This would point to Kojimachi as the most satisfactory place, if a suitable building could be found and the finances would permit. The principal would, we believe, welcome voluntary help for the subjects that have been dropped, French German, drawing, etc., but offers of volunteers would at once raise the difficulty of accommodation. Your committee find that the apparatus for teaching is in some respects sadly lacking, one set of maps and one large dictionary being made to do service for all the grades. This of course is a matter of finances only. We would urge that further steps be taken by the Standing Committee of Co-operating Missions to insure a deeper interest in the school on the part of the whole foreign community. Development, we believe, is possible, if a further and more determined effort were made to enlist the sympathy of all missionaries and other foreigners in Japan and the Foreign Missionary Societies and Boards at home.

We have pleasure in assuring you of our confidence in the present staff, whom we believe to be well qualified; and though working under difficulties, and handicapped as to apparatus, they show a real interest in their work and are devoting themselves to it.

The committee* was reappointed for another year, with

* Consisting of Revs. A. Lea, A. T. Howard, D. D. and S. W. Hamblen.

the addition of Rev. H. M. Landis, and the various missions and home boards were recommended to make yearly grants in aid to the school in order to insure its continuance and efficiency.

The following resolution was then offered by the Rev. H. K. Miller :—

Whereas, in educational circles there is a growing appreciation of the need for distinctively moral education for the youth of Japan, and

Whereas, there are in this country hundreds of Japanese and foreign religious teachers ready and anxious to do all in their power to promote true morality ; therefore be it

Resolved, that this Standing Committee of Co-operating Christian Missions, believing in the necessity of young people having sufficient leisure for moral instruction and training, hereby appoint a committee of five to wait upon His Excellency, the Minister of Education, and urge him to use his influence in discouraging school exercises on the legal holiday, Sunday, so that these many religious teachers may have a suitable opportunity to co-operate with him in this important work.

The resolution was approved by the Standing Committee, and the following were entrusted with the business of giving effect to the provisions contained in it, viz , Revs. H. K. Miller, T. M. MacNair and W. P. Buncombe and Messrs. E. W. Clement and G. M. Fisher.

On motion, section six of the By-laws was changed so as to read :—

The secretary shall furnish each member of the Standing Committe with at least ten* copies of the proceedings of each meeting of the Committee.

The committee on nominations then presented its report, consisting of the following list of names for officers and members of standing sub-committees, and the report was adopted, the secretary casting the ballot for the list as a whole :

* Instead of fifteen.

For Chairman, Rev. A. T. Howard, D.D.;
„ Vice-Chairman, Rev. C. H. Shortt;
„ Secretary, Rev. T. M. MacNair;
„ Treasurer, M. N. Wyckoff, D. Sc.;
„ Statistician, Rev. H. M. Landis;
„ Committee on Christian Literature:
Revs. S. L. Gulick, D.D., J. C. C. Newton, D.D., W. Imbrie, D.D., E. Ryerson, J. Hynd, A. Pieters and C. K. Harrington and Dr. F. Müller and G. M. Fisher, Esq.;
„ Committee on Co-operative Evangelistic Work:
Revs. E. R. Miller, W. B. McIlwaine, C. T. Warren, G. P. Pierson, J. D. Davis, D.D., and Bishop M. C. Harris, D.D.;
„ Committee on Speakers from Abroad:
Revs. E. H. Van Dyke, D. B. Schneder, D.D., T. R. Good, J. C. Davison, D.D., and R. A. Thomson, and Geo. Gleason, Esq.;
„ Committee on Eleemosynary Work:
Revs. J. H. Pettee, D.D., I. H. Correll, D.D. and Miss F. E. Strout;
„ Committee on Educational Work:
Revs. C. S. Davison, A. K. Reischauer, H. St. George Tucker and A. W. Place, and Miss A. C. Macdonald;
„ Committee on Statistics:
Revs. H. M. Landis, D. S. Spencer, D.D., S. W. Hamblen, H. Loomis and J. H. Pettee, D.D.;
„ Executive Committee:
Revs. H. H. Coates, D.D., A. T. Howard, D.D., A. Lea, C. H. Shortt, T. M. MacNair, M. N. Wyckoff, D. Sc., and E. W. Clement, Esq.

The thanks of the Standing Committe were on motion extended to the Young Men's Christian Association for the use of its rooms during the day, and the treasurer was authorized to pay for the same the usual sum of fifteen *yen*.

The executive committee was empowered to fill any vacancies that might occur during the ensuing year, and to make arrangements for the next annual meeting.

The minutes were then referred to the executive committee for approval, pending their publication, as heretofore, in *The Japan Evangelist* and THE CHRISTIAN MOVEMENT.

The meeting then adjourned with the doxology and the benediction. T. M. MacNair, Hon. Sec.

Roll of the Standing Committee and of the Co-operating Missions, January, 1909:

American Baptist Missionary Union,
Prof. E. W. Clement* (F),
Rev. R. A. Thomson,* (F);
American Board,
Rev. J. H. DeForest, D.D.* (F),
,, S. L. Gulick, D.D.* (F);
American Christian Convention,
Rev. A. D. Woodworth, D. D.* (C);
Bible Societies,
F. Parrott, Esq. (C);
Church Missionary Society—Central Japan Mission,
Rev. C. T. Warren* (F),
,, A. Lea* (F);
Missionary Society of the Church of England in Canada,
Rev. C. H. Shortt (C);
Disciples of Christ,
Rev. P. A. Davey* (F);
Evangelical Association,
Rev. S. J. Umbreit* (C);
Methodist—Canadian,
Rev. H. H. Coates, D.D.* (F),
Miss I. M. Hargrave (C);
Methodist Episcopal—U.S.A. North,
Rev. C. Bishop* (F),
Miss A. G. Lewis* (F);
Methodist Episcopal—U.S.A. South,
Rev. J. C. C. Newton, D.D.* (F);
Methodist Protestant,
Rev. E. H. Van Dyke* (F);
Presbyterian—U.S.A., North (East Japan),
Rev. T. M. MacNair* (F)
Presbyterian—U.S.A., North (West Japan),
Rev. J. G. Dunlop* (F),
,, J. B. Hail, D.D.* (F);
Presbyterian—U.S.A., South,
Rev. W. B. McIlwaine* (F);

Reformed—Dutch (North Japan),
M. N. Wyckoff, D. Sc.* (F);
Reformed—Dutch (South Japan),
Rev. H. V. S. Peeke (C);
Reformed—German,
Rev. H. K. Miller* (F);
Society of Friends, Scripture Union, &c,
Rev. G. Binford* (C);
United Brethren,
Rev. A. T. Howard, D.D.* (C);
Woman's Missionary Union,
Miss J. N. Crosby (C);
Young Men's Christian Association,
G. M. Fisher, Esq.* (C);
Statistician,
Rev. H. M. Landis.*

The following persons were also present as members of sub-committees:

Revs. S. W. Hamblen and J. L. Dearing, D.D., American Baptist Missionary Union;
Rev. Wm. Imbrie, D.D., Presbyterian—U.S.A., North (East Japan);
Rev. E. R. Miller, Dutch Reformed, North Japan;
Rev. D. B. Schneder, D.D., German Reformed;
Rev. J. H. Pettee, D.D., American Board;
Rev. D. S. Spencer, D.D, Methodist Episcopal. U.S.A., North (business agent of the Committee);
Miss F. E. Strout, through special introduction to the Standing Committee, as representing the Woman's Christian Temperance Union.

* Present at the meeting.
(F) Full member.
(C) Corresponding member.

APPENDIX II.

STATE REVENUE AND EXPENDITURE FOR THE YEAR ENDING 31ST MARCH, 1910, COMPARED WITH THE PRECEDING YEAR.*

Sources of Revenue.	1909-10 (Estimated)	1908-9 (Estimated)	Comparison. Increase.	Comparison. Decrease.
Ordinary :—	*Yen*	*Yen*	*Yen*	*Yen*
Taxes	320,534,132	299,606,783	20,927,349	—
Land Tax	85,488,397	85,718 594	—	230,197
Income Tax	29,729,858	27,571,513	2,158,345	—
Business Tax	23,037,790	21,854,307	1,183,483	—
Tax on Liquors	81,528,819	71,809,684	9,719,135	—
Tax on Soy	4,148 436	4,070,184	78,252	—
Sugar Excise	17,208,916	16,293,911	915,005	—
Consumption Tax on Textile Fabrics	19,462,196	19,462,196	—	—
Tax on Dealers in Patent Medicines	214,9 0	204,640	10,300	—
Mining Tax	2,088,688	2,041,193	47,495	—
Tax on Bourses	2,884,200	2,041,643	842,557	—
Tax on the Issue of Bank Notes	1,188,350	1,168,234	20,116	—
Tonnage Dues	576,491	528,027	48,464	—
Customs Duties	47,229,721	41,410,920	5,818,801	—
Travelling Tax	2,483,068	2,337,834	145,234	—
Succession Tax	1,612,378	1,530,814	81,564	—
Consumption Tax on Kerosene Oil	1,651,884	1,563,089	88,795	—
Stamp Receipts	22,779,841	20,393,538	2,386,303	—
Receipts from Public Undertakings and State Property	113,327,802	146,281,223	—	32,953,421
Postal and Telegraph Services	45,519,550	38,585,597	6,933,953	—
Forests	10,734,445	12,963,854	—	2,229,409
Profits of Monopoly — Salt	10,650,122	13,193,163	—	2,543,041
Profits of Monopoly — Camphor	1,050	62,387	—	61,337
Profits of Monopoly — Tobacco	43,600,786	41,723,003	1,877,783	—

* From "The Financial and Economic Annual of Japan" issued by the Department of Finance.

STATE REVENUE AND EXPENDITURE FOR THE YEAR ENDING 31ST MARCH, 1910, COMPARED WITH THE PRECEDING YEAR.

Sources of Revenue.	1909–10 (Estimated)	1908–9 (Estimated)	Comparison. Increase.	Comparison. Decrease.
	Yen	*Yen*	*Yen*	*Yen*
Railway Profits	—	37,054,470	--	37,054,470
Other Receipts from Public Undertakings and State Property	2,821,849	2,698,749	123,100	—
Interest on Deposits transferred	6,963,413	6 568,265	395,148	—
Transferred from Fund for Redemption of Taiwan Public Works Loan	3,436,469	2,677,629	7:8,840	—
Other Miscellaneous Receipts...	3,312,479	2,229,517	1,082,292	—
Total Ordinary	470,354,136	477,756,955	--	7,402,819
Extraordinary:—				
Proceeds of Sale of State Property	2,640,780	2,786,199	—	145,419
Local Contributions to Expenses incurred by the State for the Benefit of Certain Prefectures...	1,005,111	1,076,679	—	71,568
Receipts from the Issue of Public Loans ...	2,100,000	41,071,116	—	38,971,116
Forestry Fund transferred	2,647,127	2,458,500	188,627	—
Transferred from Warships and Torpedo-boats Replenishing Funds	10,689,586	10,939,586	—	250,000
Temporary Loans	—	1,766,000	—	1,766,000
Surplus of the Preceding Year transferred...	16,217,317	80,802,601	—	64,585,284
Chinese Indemnity Receipt	2,030,119	2,030,197	—	78
Other Extraordinary Receipts...	11,245,107	6,100,586	5,144,521	—
Total Extraordinary	48,575,147	149,031,464	—	100,456,317
Total Revenue	518,929,283	626,788,419	—	107,859,136

STATE REVENUE AND EXPENDITURE FOR THE YEAR ENDING 31ST MARCH, 1910, COMPARED WITH THE PRECEDING YEAR.

Branches of Expenditure.	1909-10 (Estimated)	1908-9 (Estimated)	Comparison.	
			Increase.	Decrease.
Ordinary :—	*Yen*	*Yen*	*Yen*	*Yen*
Imperial Household	3,000,000	3,000,000	—	—
Foreign Affairs	3,668,148	3,612,607	55,541	—
Department Proper...	317,673	328,277	—	10,604
Embassies, Legations and Consulates abroad.	3,350,475	3,284,330	66,145	—
Home Affairs	11,390,085	11,136,439	253,646	—
Department Proper...	386,398	362,657	23,741	—
Fu and Ken (Prefectures)	9,164,590	8,732,506	432,084	—
Other Expenses	1,839,097	2,041,276	—	202,179
Finance	227,392,200	254,585,261	—	27,193,061
Department Proper...	277,089	279,203	—	2,114
Interest on Deposits and Charges for its Payment...	6,984,241	6,587,911	396,330	—
Reward and Pensions	31,768,316	34,685,069	—	2,916,753
Expenses for the Collection of Inland Taxes.	6,761,290	6,936,054	—	174,764
Cabinet and Privy Council	440,325	441,727	—	1,402
House of Peers and House of Representatives.	1,544,053	1,672,585	—	128,529
Court of Administrative Litigation and Board of Auditors	256,943	257,063	—	120
Horse Administration Bureau	1,228,482	1,195,634	32,848	—
National Debt Consolidation Fund	153,179,792	176,839,532	—	23,659,740
Transferred to Warships and Torpedo-boats Replenishing Fund	10,689,586	10,939,586	—	250,000

STATE REVENUE AND EXPENDITURE FOR THE YEAR ENDING 31ST MARCH, 1910, COMPARED WITH THE PRECEDING YEAR.

Branches of Expenditure.	1909–10 (Estimated)	1908–9 (Estimated)	Comparison. Increase.	Comparison. Decrease.
	Yen	*Yen*	*Yen*	*Yen*
Residency General	1,201,886	1,238,672	—	36,786
Other Expenses...	13,060,194	13,512,225	—	452,031
Army	72,291,842	70,209,779	2,082,063	—
Department Proper	332,827	330,407	2,420	—
Expenses for Military Affairs	70,144,897	68,035,523	2,109,374	—
Other Expenses	1,814,118	1,843,849	—	29,731
Navy	35,323,172	34,810,737	512,435	—
Department Proper	164,797	164,797	—	—
Expenses for Naval Affairs	35,158,375	34,645,940	512,435	—
Justice	11,362,875	10,977,966	384,909	—
Department Proper	159,583	147,545	12,038	—
Judicial Courts...	5,663,887	5,252,523	411,364	—
Prisons	5,539,405	5,577,898	—	38,493
Public Instruction	6,360,904	6,285,534	75,370	—
Department Proper	493,499	487,357	6,142	—
Educational Institutions and Library ...	4,234,857	4,164,980	69,877	—
Other Expenses	1,632,548	1,633,197	—	649
Agriculture and Commerce	7,060,512	7,533,846	—	473,334
Department Proper...	460,286	457,660	2,626	—
Forestry Expenses	4,672,696	5,210,193	—	537,497
Other Expenses	1,927,530	1,865,993	61,537	—
Communications	26,850,778	26,084,658	766,120	—

STATE REVENUE AND EXPENDITURE FOR THE YEAR ENDING 31ST MARCH, 1910, COMPARED WITH THE PRECEDING YEAR.

Branches of Expenditure.	1909–10 (Estimated)	1908–9 (Estimated)	Comparison.	
			Increase.	Decrease.
	Yen	*Yen*	*Yen*	*Yen*
Department Proper...	623,059	692,822	—	69,763
Communication Expenses	25,501,112	24,682,695	818,417	—
Other Expenses	726,607	709,141	17,466	—
Total Ordinary...	404,700,516	428,236,827	—	23,536,311
Extraordinary :—				
Foreign Affairs	3,212,000	3,618,233	—	406,233
Home Affairs	10,574,321	13,414,300	—	2,839,979
Finance	20,648,372	22,814,206	—	2,165,834
Army	15,589,396	39,206,994	—	23,617,598
Navy	36,728,843	46,150,855	—	9,422,012
Justice	663,516	645,307	18,209	—
Public Instruction	1,114,327	1,732,521	—	618,194
Agriculture and Commerce	6,993,130	11,335,341	—	4,342,211
Communications	18,696,690	59,633,835	—	40,937,145
Total Extraordinary	114,220,595	198,551,592	—	84,330,997
Total Expenditure	518,921,111	626,788,419	—	107,867,308

APPENDIX III.

NEW DOCKS.

The ceremony of opening the new mooring basin of the Yokohama Dock Co. took place on Saturday, [Dec. 5], The buildings were well decorated with flags. The mooring basin is 600 feet in length, 180 feet in width and 27 feet in depth, which dimensions render it hardly inferior in capacity to that of the Miike Ship Building Yard, belonging to the Mitsu Bishi Co. There are three dry docks: No. 1, which is 515 feet and No. 2, which is 376 feet in length; while No. 3, which is 481 feet in length, is still in course of construction.

Some five hundred foreign and Japanese guests were present, though the weather was quite cold. The company were received by Mr. Asada and a large staff of officials, and at about two o'clock the various officials and visitors connected with the ceremony ascended a temporary platform at the head of the new basin. Mr. Asada read an address, in which he said the wet dock was begun in 1906, the latest improvements in foreign countries being availed of, and was completed without a hitch. No. 3 dry dock was expected to be completed in March, 1910. A brief description of the work was given by Mr. Tsunekawa, in the course of which he said the total outlay was *yen* 175, 700. Congratulatory speeches were delivered by Governor Sufu, Mayor Mitsuhashi, Messrs. Ishii, Kaneko and Ono, and an address was read from Mr. Masuda, President of the City Council. Mr. Kurusu, Vice-President of the Company, made a suitable reply, after which the guests proceeded to the new basin, where the formal ceremony of admitting the water from the sea in the basin was performed by Mr. Asada.—*Japan Mail.*

On the 25th inst. the official ceremony of opening the new dock at Omuda in Miike Prefecture was performed in the presence of Baron Goto and several distinguished Gov-

ernment officials. The construction of this dock has occupied a period of 7 years and has involved an expenditure of 3 million *yen*. It is believed that the result of its building will be to divert the shipping business of Moji to Omuda. Twenty-three years have now passed since the Government coal mines in Miike Prefecture were offered for public sale. The only bid came from the Mitsui Firm, and at the time the general impression was that the sum paid, namely, 3 million *yen*, was greatly in excess of the value of the property. Nevertheless the foresight of the Mitsui has been justified by events, for they are now taking out 2½ million tons of coal annually. A prominent feature of the new harbour works is quite exceptional facilities for loading coal. There is a jetty 3,580 ft. long, and a vessel moored at this jetty can have 5,000 tons of coal loaded into her bunkers in 24 hours. Moreover, this loading apparatus is not one but several, so that, if the whole wharf were occupied with ships, all could be supplied simultaneously. The rate of coaling is said to be three times as rapid as that attainable at Moji.

—*Japan Mail.*

APPENDIX IV.

THE MATSUYAMA HOME.

The existence of that Home may be traced to an incident in 1899. While a theatre mission was being held in Matsuyama, several young men, of whom the ring leader was a disinherited drunkard and spendthrift, entered the building, thinking to stop the proceedings. The sermon, however, so arrested the attention of this ringleader, that the next day by an anonymous letter he made himself the possessor of some Christian tracts. He soon bought a New Testament and read it from beginning to end, but continued for a long time a secret inquirer. In 1901 he surprised a Matsuyama prayer meeting, of which he was

not a member, by entering it in a state of geat emotion, due to the fact that that day he had realized salv ation and the new joy of the gift of the Holy Spirit.

From that ti ne he went on attending the church, and, with the intention of beginning life again from the lowest rung of the ladder, entered a cotton mill as an ordinary operative and for the first time in his life knew what hard work meant. However his diligence and faithfulness were so marked that he was promoted from one position to another, and before long he was given the post of visitor and employing agent. The more he became acquainted with the condition of female operatives, the more was he shocked and pained by it. While the boarding houses were immoral, and, the crowding of the inmates together in rooms infected with disease and vermin terrible, the recreation for them being only drinking carousals, his first attempts to benefit them in an educational way seemed utterly inadequate. Just at that juncture he heard of a law regulating the cubic space for each individual in boarding houses, and as in this factory the police who had been referred to, found the law was being transgressed, the company was ordered to increase its accommodation. He felt here then was the opportiunty for opening a Christian boarding house for girls. By the help of American friends the initial expenses of a house to hold 22 girls were met, and a suitable Christian couple were put in to take the responsibility of looking after the Home. This hired home was soon given up, and in its stead is a well built and well equipped boarding Institute. In a recent Blue Book, special reference covering two pages is devoted to a description of it and the benefit derived by the occupants.

As happily superior men began to take positions as superintendents in the factories, the problems to be solved were many. So in 1906 it was decided to hold a Conference in Osaka, in which seventeen factory companies joined. Their various plans and ideals were talked over, and reports regarding health, morality, school attendance, the standards reached and continuity in work were submitted. It was then that the efficiency of the

methods employed in the Matsuyama Christian Institute became evident. It was unanimously considered the model, and the founder was afterwards interviewed by newspaper reporters and in various industrial newspapers particulars of the work have appeared in their columns. In 1907 officials of the local and national Government, who then visited the Institute, were amazed at the excellent mental work done by the girls, in view of the fact that all their study takes place after twelve hours of work.

That the Institute is appreciated in the homes of the girls is evidenced by the many letters that have come in from grateful parents.

The founder and his wife, who is also an earnest Christian, are now carrying on this work with marked self denial, and if funds come in, doubtless the work will be extended.

APPENDIX V.

THE FORMOSA MISSION OF THE PRESBYTERIAN CHURCH IN CANADA FOR 1908.

The year 1908, while not being marked by any especially striking results attained in the work of this mission, nevertheless has some features that are a cause for thanksgiving to our Heavenly Father. The visitation of chapels and supervision of the Chinese evangelists in the employ of the mission occupied all the time that the missionaries engaged in evangelistic work could give. Considerable attention was also given to open air preaching in the vicinity of Tamsui and other places. The students from the theological college and the other Chinese evangelists took part in these services. A special feature of the work was the institution of daily evangelistic meetings, held in a tent

in the city of Bangkat during Exhibition month. The visit of one of the Imperial Princes at the formal opening of the completed railroad was the occasion of the exhibition, and large crowds visited the city at that time. The meetings were supervised by the Chinese pastors and preachers and gave an opportunity for several thousands to hear the Gospel message. A printed list of all the preaching stations was freely distributed, in the hope that some might be sufficiently interested by what they had heard to attend the chapel services.

The number of baptisms amounted to 93 adults and 126 children. The general spirit of evangelism in some of the stations is strong and there seems a manifest desire on the part of many of the Christians to pass on the gospel message to their neighbours. At the same time, we feel that there is a great need for a quickening of the sense of sin throughout the whole Formosa church. It is our hope that, by the aid of the Spirit of God, a quickening of the sense of moral responsibility on the part of all the followers of the Master will more and more characterize the church.

The Conferences for evangelists have proved beneficial in producing a greater spirit of co-operation and desire for united effort. At these Conferences, each evangelist has an opportunity of stating the problems that confront him in his particular field of labour and of profiting by the experiences of others. Another effect has been the development of a spirit of friendly emulation in the work of gaining new hearers of the Gospel and in teaching the Christians to read the Scriptures. Not the least important result of these Conferences also, is the increased impetus they have given to a closer study of the Bible on the part of the evangelists themselves.

The interest taken by church members in learning to read the Scriptures still continues and in a number of stations there has been good progress in this respect. It is the aim of the mission to make this desire general throughout the field. We feel that, if the Christians have a more intelligent knowledge of the Scriptures, the work of the Spirit will be more effective and the results more permanent.

In the matter of self-support, there has been a substantial increase The total contributions of the Chinese church amounted to *yen* 5318 06. The number of the congregations giving towards the preachers' salaries has been more than doubled.

Sunday-Schools have been organized by the Chinese evangelists in quite a number of chapels. A weekly Prayer-Meeting for Women and a Women's Bible class have also been held in Tamsui this year.

There has been a considerable increase in the sale of Bibles and other Christian Literature. The sales of general literature amounted to *yen* 364.48, representing several thousand books and booklets, such as commentaries, Bible helps, tracts, translations of religious and scientific works, etc. In addition, 314 Bibles and Testaments and 3671 Scripture portions were sold for the Chinese branch of the British and Foreign Bible Society.

The statistical report of the Mackay Hospital for nine months of the year is as follows :—

Out-patients	3606
In-patients	201
Patients seen in their homes	112
Returns for treatment of same or other diseases.	9743
Total numbers of treatments	13,662

While the outdoor department is an important part of hospital work, and we have seen good results from it, yet it is from the in-door patients that we obtain best results. Apart from the instruction received from regularly appointed teachers, in-patients have opportunity for discussing with one another the things which they have seen and heard. Further there is usually among their number a Christian, who can read his Bible in the Romanized colloquial, and if he is not too ill, he invariably spends a good part of his time, in talking about, and reading aloud from, this wonderful Book, probably the only one he has ever read. The following is an instance. A man, almost blind,

came from the East Coast, just as we were about to close the Hospital, before going to Japan. He remained for a few days, receiving treatment, and then went home. In November, he returned for an operation, and with him came another patient (a young lad from the same community), who was a Christian. When every thing was ready to begin the operation, he arose from the table, bowed his head and prayed. His prayer was simple, but quite complete. It contained thanksgiving, confession of sin and petition for help, physically. We were all amazed, knowing him to be a heathen, but on enquiry found that the first time he came, he had heard something of the Gospel, and that, when he returned home, he attended worship at a chapel, where he heard more, but the only direct teaching he had received was from the young Christian lad who had journeyed with him from the East Coast, and was now occupying the same ward with him in the hospital.

In conclusion, we wish to express our gratitude to God for His goodness to us in our work during the past year. What little has been accomplished, has been done in the hope that his name might be magnified throughout Formosa and throughout the whole earth. May His spirit touch the hearts of the members of the North Formosa church, and thus may they become living witnesses, whose lives shall testify to the truth of the Gospel, and be the means of leading many to know Him, whom to know is life eternal!

MILTON JACK.

APPENDIX VI.

CHRISTIAN WORK AT THE KWANSAI EXPOSITION: NAGOYA, 1910.

The time for the next Kwansai Union Prefectural Exposition falls in 1910, as it is held every three years. And as 1910 is the Three Hundredth Anniversary of the founding of Nagoya, it has been thought well to hold the next Exposition in that famous historical centre. As some 19 Ken and 3 Fu cities will take a part in making exhibits, fully one half of the population of the Empire will be directly interested in this gathering.

Not only so, but the city itself emphasizes the importance of this Exposition. The progress of Nagoya during the past ten years has been remarkable. To-day it is the fourth city of the Empire, with almost 400,000 population within its limits and several millions in the broad plains around it. Situated on the Tokaido, about midway between Tokyo and Osaka, it is most conveniently located as a halfway-house for tourists and through passengers. On the Tokaido railroad and the two other lines running out from the city there are five stations within city limits; electric lines run through its main streets, or connect it with neighbouring towns; it is lighted with both electricity and gas; and soon it is to have waterworks, a great park, a lecture hall and other modern improvements. The Exposition held in this flourishing city will certainly be a great one; from all over the Empire, multitudes will flock to it.

This will, therefore, be a great opportunity to sow the Gospel seed, and it is desirable that full use be made of it. To this end therefore the Pastors' Association, resident missionaries and the Christians of the several churches in the city have decided to open a Dendo Kwan at the Exposition grounds and to maintain an active campaign during the

entire time of the gathering. We hereby appeal to all interested in the evangelization of the Empire to help us in this work. In order to get a good location we are obliged to secure a lot now and begin paying rent on it at once. The estimated expense for the ground rent, small building, seats and other expenses will certainly not fall below 1,000 *yen*, and will likely run well over it. Toward this sum it is expected that we can raise one half in the city, and we ask our friends in other points to contribute the other half. This we are the more encouraged to ask, inasmuch as all parts of the country will share in the benefits. The undersigned has been appointed foreign treasurer by the Pastors' Association, and has been authorized to issue this invitation for practical sympathy. As expenses have already begun, we need funds at once.

Kindly send all contributions to

(Rev.) R. E. McAlpine.

No. 64, Shirakabe-cho, Nagoya.

APPENDIX VII.

THE JAPAN PEACE SOCIETY.

The Japan Peace Society held its general meeting at the Y. M. C. A. Hall with Mr. S. Ebara in the chair on the afternoon of Jan. 18, 1909. After discussion of various items of business, Prof. Anezaki of the Imperial University gave a brief report of the Peace Society Conference at London last year, at which he was present with two other representatives of the society. At a little past seven, lectures given by the society were opened by brief remarks by the Chairman, Mr. Ebara. Mr. W. Nagashima, M. P., spoke on the subject of the peace movement in foreign countries, and in particular dwelt at some length upon the International Parliamentary Reunion that he attended as the sole representative of the Japanese Diet. He charac-

terized the peace movement, which was becoming a fixed principle with Europe which no one person or country ventured to contradict, as a movement for adjusting individual rights and the imperial aims of nations. As to the meeting of the M. P.'s of the world, he thought it a shame that Japan should have been represented for the first time only at its 15th annual meeting.

Prof. Terawo of the Law College of the Imperial University was another speaker. *Japan Times.*

APPENDIX VIII.

JAPAN COUNCIL OF THE

INTERNATIONAL REFORM BUREAU.

A meeting of the Council was held in the Y. M. C. A. Hall, Kanda-ku, Tokyo, at 10 a.m. on Dec. 5, 1908. There were present Messrs. Sho Nemoto, Taro Ando, Rev. T. M. MacNair, Mr. J. M. Clinton and Mr. E. W. Clement. The Council was organized by the election of Mr. Taro Ando as Chairman and Mr. E. W. Clement as secretary. Rev. E. W. Thwing, of Honolulu, a special secretary of the Bureau, was also present, and made important statements concerning the work, especially with reference to the Anti-Opium Conference to be held at Shanghai. He offered two resolutions, which were unanimously adopted, and are appended to this report. On motion, Mr. S. Shimada, M. P., Rev. H. Kozaki, Mr. K. Yamamoto, Rev. J. H. De Forest, D. D, Rev. S L. Gulick, D. D., and Miss Flora E Strout were invited to membership in the Council. The two resolutions mentioned above read as follows:—

Whereas, there is to be an International Meeting at Shanghai on Feb. 1st, 1909, to consider the suppression of the evils of the Opium traffic; and

Whereas, the International Reform Bureau of Washington greatly desires to aid this most important reform movement:

Resolved, that we, as the Council for Japan of the International Reform Bureau, express our hearty sympathy and co-operation in this great work, which will not only benefit China, but the world;

Resolved, that we will by our influence and efforts, so far as possible, seek to promote the success of this coming World Conference, so that definite action may be taken to greatly lessen and do away with this blighting curse of opium; and

Resolved, that, while we are thankful that Japan is not threatened by a great opium danger, yet we feel that because of her example in opium prohibition, Japan should take a leading part in aiding in the efforts that China is making to suppress the black plague of the Opium Habit.

Whereas, our nation has been honored with an invitation to participate in an official Anti-Opium Conference of Nations at Shanghai on February 1, 1909, with a view to aiding the Chinese everywhere, and others who feel the opium curse, to deal with it wisely and effectually; therefore

Resolved, that we authorize the chairman of this meeting to petition our own Government to instruct its representatives in this conference to urge that the opium traffic (except as used by physicians) should he put under the same international ban as piracy and slavery as a crime against civilization, and that no revenue interests of any backward nation should be allowed to check the progress recently made through anti-opium legislation in the United States, Great Britain and China.

APPENDIX IX.

LETTER FROM CHIEF JUSTICE WATANABE*

I think you will be interested to see this copy of a letter from Chief Justice Noboru Watanabe, Head of the Judiciary Department in Korea. It shows what type of a man he is, and how earnest and sincere are the efforts which are being made by Japanese for the regeneration of that country. Judge Watanabe is the very efficient President of the Y.M.C.A. in Seoul.

Seoul, Corea,
January 27th, 1909.

REV. H. LOOMIS.

DEAR SIR,

The relations between the Japanese and the Koreans are improving. In our Judiciary Department, this question of harmonising the two people was indeed the great problem which taxed my brain to the most at first. But thanks to Heaven, so far we have had no misunderstanding or collision between us. This is mainly due to the great care and judgment which the Minister of Justice has exercised in the selection of the personnel of Korean judges, procurators, or clerks to co-operate with us in the administration of justice. Every one of these Korean officials in my department is of good and gentle character, and they are discharging their duty with laudable assiduity, but, on the point of legal knowledge, they are very poorly equipped. But, for the present, as all the chief judges are Japanese, this ignorance on their part does not constitute any great hindrance in state affairs.

A government school has been established in Seoul for the purpose of educating the Korean youth for the bench; and a goodly number of them are being taught there. In the

*From *The Japan Evangelist.*

course of time, therefore, we shall not be wanting natives with ample knowledge of law.

There is not any great collision between the Japanese and Koreans in general, but I am sorry to say that the former are as yet very imperfectly understood by the latter.

The harmony between the two people must be brought about by the Christians. The other day, I was invited by the Yong Dong Church, founded by Dr. J. S. Gale, to address them, and there in my speech, I dwelt on the necessity of the Christians' becoming the cure of this abominable differences between the two people, citing Ephesians 2 : 1-6.

The Y. M. C. A. is also endeavoring to bring about this desirable harmony. The Korean Y. M. C. A. building held its opening ceremony in the beginning of December last. Subsequent to this, the Japanese Y.M.C.A. members invited the leading Korean officials to a dinner together with those of the Y. M. C. A. in Japan who had come to attend the ceremony.

The most auspicious event in this connection is the fact that the Resident General, Prince Ito, invited to a dinner some scores of Japanese and Koreans and some foreigners who had come to Korea in connection with the opening of the Y.M.C.A. building, when he spoke upon the *Reason for his having sympathy with Christianity* as well as with the work of the Y.M.C.A. His speech was rendered into English by Dr. Ichihara, and made a very good impression upon those present, including Dr. Richard, who had come from China.*

This opening ceremony of the Y. M. C. A, is deemed to have done much good in introducing Christianity and the work of the Y. M. C, A., not only to the Koreans but also to the Japanese.

Sometime ago I delivered a speech at the Korean Y. M. C. A. Building on the subject of " Law and Morality," in which I compared the laws and morality of China with those of other civilized countries in such a way that even

*(Prince Ito has contributed 5,000 *yen* to the Methodist church at Ping Yang. H. L.)

the vulgar, who had no legal knowledge, could understand the meaning. This speech is said to have benefitted not only the younger generation, but also old prejudiced people as well. Worthless as I am, I am always ready to do anything I can for His service when I am called to it.

Korea has no religion worthy of the name :—they are indeed a people thirsting after religious truth. Great is the importance, therefore, of the splendid evangelical work now going on in this country.

The most important part of Christian work in a foreign country is, no doubt, to supply the people with the Bible written in its own language. In this respect, Korea owes much to Dr. Gale and your Societies, who enabled them to procure the Word of God at such a cheap price. It is much to be desired that the day will soon come when we see the whole Bible in the language of Korea.

No small number of Koreans are in possession of Japanese or English Bibles to help them understand, and a greater number have Chinese Bibles. It is said that a Korean Bible Dictionary will be published before long, and many are waiting anxiously for it. Yours faithfully,

NOBORU WATANABE.

APPENDIX X.

THE AKASAKA HOSPITAL.

This Hospital, which is now celebrating its 25th Anniversary, was founded with money given by Japanese and foreign friends of the late Mrs. Anna L. Whitney, who, after some years of Christian work among the Japanese in America and Japan, died at Tokyo in 1883. The institute, which is an independent, interdenominational, Christian hospital and medical Mission, has, during the many years of its existence, been enabled, through the generosity of friends in America, England and Japan, to afford medical

relief and Christian comfort to many thousands of sick and suffering. A large proportion of those who seek medical treatment receive it free, while those who can afford, pay as circumstances permit. Assistance is also given to patients in their homes, including food and clothing and, sometimes in case of death, a Christian burial. At the time of the Nagoya Earthquake and the tidal wave in the north, over 4,000 *yen* were received and distributed, either directly through an emergency hospital at Takegehana or through special agencies. The Hospital was incorporated in 1902 as a medical charity, with a board of 6 trustees. The average daily attendance is about 50, and the total number of consultations about 15,000, half of which number were treated free.

The hospital has accommodation for 3 or 4 foreign, and from 25 to 30 Japanese, patients. It has recently, through the generosity of a friend in Tokyo and others here and abroad, been thoroughly renovated, and the sanitary arrangements have been greatly improved, including the installation of a hot water plant for baths and lavatories.

The Committee is contemplating the erection of a separate building for consumptive patients when means will permit.

The expense of running the Hospital last year was 8,500 *yen*, of which 2,500 *yen* was received from abroad and the balance from local donations and fees of paying patients. The Hospital owes an incalculable debt to Dr. W. N. Whitney, who, ever since it came into existence, has laboured unceasingly in its behalf. We sincerely trust that he may soon have the pleasure of seeing the institution thoroughly self-supporting. *Japan Mail.*

APPENDIX XI.

THE MINISTERING CHILDREN'S LEAGUE.

(To the Editor of the "Japan Mail")

Sir.—Before leaving this very interesting country, may I be allowed to draw attention to a Society, which, though it works in quiet ways, and consequently is not so well known as some other associations, yet has accomplished a remarkable amount of benevolent work. The Ministering Children's League was started long since in Lord Meath's and my house in London. Since then it has travelled to the United States, also to Canada, to Australia and to other British Colonies. Now its operations are rapidly extending into lands where the English tongue is little spoken. Its branches have sprung up in Italy, Russia and other foreign countries. Lastly, an effort is being made to introduce it into Japan.

During our brief visit in this Eastern country, I have had opportunities afforded me of speaking to many people, who have expressed warm appreciation of the society, in Yokohama, Tokyo, Kioto, Osaka, and lastly at Kobe, where the Bishop and Mrs Foss kindly organized an influential meeting.

This Society is a religious one, working on undenominational lines. Its organization is of the most simple character. Its object is two fold: first, it creates in the minds of young people a desire to help others; and secondly, it affords great assistance to those who are in need. There are 20 buildings scattered far and wide about the world, devoted to charitable work which owes its origin to this Society. Both in Russia and in Egypt the League has been enabled to do pioneer work; in the former by initiating a Home for innocent little ones shut up in prisons for no fault of their own, but simply because their parents were under sentence of incarceration; and in the latter country by starting the wicker-work industry for the blind.

In Australia a great amount of benevolent work has been done through the five charitable Institutions connected with the Ministering Children's League, and the Society has received public recognition of its services. Last summer the Archbishop of Sydney and the Bishop of Newcastle (Australia) moved and seconded a resolution expressing their appreciation of the good and lasting work which the League had been the means of effecting in Australia

As regards the proposed working of the Society in Japan, Mrs. Arthur Lea, 52 Tsukiji, Tokyo, has most kindly consented to become correspondent for branches throughout the country, and Miss West, who is well known for her long continued labours in connection with the American Presbyterian Mission, has become warmly interested in the Society and will be glad to hear of any little centres of work which may eventually be formed in this country among the Japanese themselves. Her address is 2 Nishi machi, Nihonenoki, Shiba-ku, Tokyo.

Yours very faithfully, M. T. MEATH.

APPENDIX XII.

TOKYO SCHOOL FOR FOREIGN CHILDREN.

A meeting of trustees of the Tokyo School for Foreign Children was held this week, and received the report of the Principal, Miss Hansee. Some additions were made to the membership of the Board, and officers for the ensuing year were elected. The new members of the board elected were Bishop Cecil, of the South Tokyo Diocese, Bishop McKim and Mr. McCoy. The officers for the year elected were—President, Dr. D. C. Greene; Secretary, Mr. J. T. Swift; Treasurer, Mr. R. S. Miller.

Mr. Hamblen, who has acted as Bursar for the school for some years, resigned on account of his approaching depart-

ure for a year's vacation at home, and Dr. Buncombe was elected in his place and to membership on the Board of Directors.

The important matter under consideration by the Board was the proposed plan for an improved school for foreign children on a very much enlarged scale. In giving consideration to this matter the Board in the first place gave its hearty endorsement to any undertaking which would tend to give to the children of foreigners in the Far East an opportunity to receive a thorough education at a central institution. It was to be understood fully that such an undertaking as a larger and more adequate school for such children meant in no sense a reflection on the institutions now existing in Japan. There is need for a school with sufficient endowment and sufficient support to afford a building with the suitable dormitory and boarding accommodation to bring the children of foreigners living in outlying districts and generally throughout the Far East, but more particularly Japan and Korea, into touch with a central educational establishment.

At this meeting, the Trustees of the School for Foreign Children proposed in the first place that the present institution be freed completely from the burden of debt which has at present unfortunately to be borne by the school. As this amounts to only about *yen* 2,500, it is to be expected that the amount will be promptly discharged by the foreign public in view of the importance of a hearty support of the school, but this being done, the trustees expect to receive further support from the public generally in their efforts to promote the interests of the larger institution. To this end a Committee of five was appointed to take charge of the matter, and to draw up plans to be submitted to those who are already pledging their support under certain conditions to a well equipped and well endowed high-grade school in Tokyo. There is reason to believe that a very substantial fund will be forthcoming, when the plans have been perfected and approved.

The Committee will secure the services of architects and authorities upon matters of educational nature as to building

and staff, and will prepare complete plans and specifications for the proposed institution. Meanwhile it is proposed to improve as far as possible the present school, and it is hoped that the next year will be opened under much improved auspices.—*Japan Mail.*

APPENDIX XIII.

CHRISTMAS IN JAPAN.

If we stop to think about it, we have to confess that it is a remarkable fact how widespread in Japan the observance of Christmas is getting to be. A little more than three decades ago Japanese were thrown into prison for merely professing to believe in Christianity, and all over the empire there were still standing those famous edict boards prohibiting the people from following the despised faith. Those boards are now treasured in Christian schools and in museums as strange relics of the recent past, and as showing the great change of a few decades Now all over Japan Christmas is growing more and more to be a Japanese national festival. Of course, in the interior towns, the non-Christians do not put on as much of the holiday appearance as they do in the larger cities where Europeans have set the example. But even in the smaller towns, where there is a church or a small group of Christians, the little chapels and even the rented meeting places will be filled to-night or to-morrow night with an enthusiastic crowd of children and grown people. For several weeks past the children have been practising special songs appropriate for the occasion, learning to recite specially selected pieces or portions of Scripture, and they will have their Christmas tree, while the small churches will be gaily and beautifully decorated. If the Europeans in Japan who know little or nothing about Christianity in this country could just get in the sleigh with Santa Claus to-night and ride all over Japan, they would

have one of the greatest surprises of their lives, seeing what is going on in the little churches and chapels everywhere. The Japanese are a festival-loving people and they fall in with the Christmas idea readily and naturally. It is striking even in Kobe how year by year the shopkeepers who do not profess to be Christians are coming to make their places of business put on a really festive appearance. And some of the leading daily papers, following the custom of the West, take part in the celebration by printing special pictures illustrative of some idea of Christmas or by writing special articles about it. If most of us live to see two or three more decades pass and are still living in Japan, we will hardly be able to distinguish which is the more enthusiastic Christmas festival, the one in Japan or that in "merry old England," or in Germany or America. Christianity in Japan is not growing just exactly in the line the critics would have it go, it is growing in spite of their tactics, and the return of Christmas brings its helpful and encouraging lessons and joys. The Japanese like it because it is a time of decoration, of songs, and of congratulation. To-night tens of thousands of children throughout this Empire will repeat the song of the angels: "Glory to God in the highest, and on earth peace, good will toward men"; and those who see and hear for the first time will go away asking what does it mean and where did the idea of the chorus originate. And the fact that the questions are asked will ensure an answer. As the Christmas idea grows, the Christ idea deepens.—*Kobe Herald.*

APPENDIX XIV.

MUSICAL EDUCATION IN JAPAN.*

The Japanese have immense difficulty in singing the 4th and 7th of the scale, the *fa* and *ti*. I would not believe that they ever could learn to sing well, but they can. In some mission girls' schools I have heard really beautiful part songs.

The government system of schools has declared for music. There is practically no school without an organ and regular instruction. The music sung is chiefly a modern Japanese invention, almost devoid of the 4th and 7th tones, but still mildly musical. The best singing of European music is among Christians. On a recent Sabbath I had a few spare moments with fifty Sunday-school children at Fukuoka and undertook to teach them the Gloria, the tune being the one with three 7ths and an 8th at the close. I was surprised at the correct 7th they sang. I am ready to believe now that persistent training can accomplish almost anything, and that, if the Japanese continue along present lines, they will eventually change entirely to the European mode.

Instrumental music also is making a great advance. Formerly the possession of organs was confined to schools. It is now no cause for remark if a small organ costing fifteen or twenty dollars is found in a home. They are frequently heard as one passes along the streets. And violins! A very difficult instrument, but cheap, portable, and like the bicycle, eminently suited to Japanese conditions. A few years ago a violin was a rarety, but to-day the shops are full of them, ranging in price from one dollar to ten, and it is more usual to see them carried on the street or in the train than it used to be in the United States.

(Rev.) H. V. S. Peeke.

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* From *The Mission Field.*

APPENDIX XV.

A TRIBUTE TO DR. VERBECK.

"The righteous shall be had in everlasting remembrance." It is pleasant, nearly fifty years after Guido F. Verbeck arrived at Nagasaki, to hear Count Okuma, head of the Waseda University of Tokio, and one of his first pupils, thus recall his master's services to Japan and to her statesmen, as reported by Mr. Noguchi in *The Sun Trade Journal* of Tokio, under date of October 1, 1908. "I agree with someone who called Guido F. Verbeck 'an opener of the gate.' He left his own Holland for America in his youth; but he did not register himself an American when he arrived in Japan, where he lived a man's whole life and earnestly worked for Japanese civilization. He died here as a man without a country; but it is not too much to say that he was far too great to belong to one country only; he was a man of the Land of Truth and Love, where he was happy to be the servant of all. . . . He practically established the American system of education in Japan, not only as the first director of the Imperial University, but as man-of-all-work to the then newly-formed Japanese Government. Education made New Japan; he should be remembered as its founder. He was the first great American I ever met in my life. My recollection of his personality is carried in various ways; I believe that it was from him that I learned first to love America and Americans" Do we all think of the "indirect" blessings of missionary labor? Surely no millions could estimate the value of Brown and Verbeck to Japan, both in her infancy and in her full national estate.

W. E. GRIFFIS.

APPENDIX XVI.

CHRISTIANITY IN JAPAN.*

To-day being Christmas, we extend to our Christian readers and friends the hearty compliments of the season.

Christmas festivities are now very popular in Japan and conducted even in non-Christian families. Christian music is very fashionable in Japan Pianos, violins, etc., are now manufactured in this country and kept in many families. Christian hymn books are sought by many outside of Christian churches and Christian hymns are sometimes heard in non-Christian residences. Though not necessarily observed as sacred days, Sundays have been holidays in Japan since 1876. These facts speak eloquently for themselves and cannot but be encouraging to Japanese and foreign Christian workers in Japan.

Christianity in Japan dates from 1549, when Portuguese missionaries, Francis Xavier and Kasper, landed at Kagoshima. The faith introduced by them spread very rapidly, but was prohibited in 1613, owing to the memorial by Dutch traders to the Shogunate, alleging that the Jesuits and their native followers were revolving sinister designs against the authorities. Nevertheless, quite a large number of the converts remained in secret as faithful believers. The memorable rebellion in Shimabara in 1637 was followed by the wholesale slaughter of the rebels. In 1873 the prohibition was, however, removed, and the descendants of the converts in the 16th century, ten-thousand in number, were released This revival was preceded by the introduction of Protestantism, in connection with Commodore Perry's second visit in 1854 and the ratification of the first Americo-Japanese commercial treaty in 1858.

Kokumin Shimbun.

The actual converts in Japan at present are less than 200,000, but nominal Catholics may considerably exceed one million. A shade of antipathy against Christianity is said to be still visible in some country districts, but there is at present no campaign against Christianity. Moreover, the best possible cordiality now exists among intelligent Buddhist and Christian workers, as has been proved by not a few events of late years. Under these circumstances, it is not too much to say that Christianity is already a powerful factor of moral and social culture in Japan.

Apropos of this, the foresight of the founder of Japan's Constitution is admirable in not establishing any State religion. Absolute freedom of religious belief and practice is secured in Japan, so long as it is not prejudicial to peace and order. We cannot encourage extreme Puritanism. Spiritual fanatics sometimes become social criminals. Like other institutions, religion should also be improved and remodeled, in conformity with the sound requirements of the times. A precipitous independence movement is harmful, but extraterritoriality may not be permanently enjoyed by foreign missionaries alone. Harmony between Japanese and foreign workers is beneficial to both. On the whole, the prospects of Christianity in Japan are very bright, and there is and will be ample room for foreign workers to assist their Japanese co-workers.

APPENDIX XVII.

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).*

(1) EXPORTS.

Countries.	Yokohama.	Kōbe.	Ōsaka.	Nagasaki.
	yen	*yen*	*yen*	*yen*
Asia :—				
China	5,142,576	19,088,269	20,327,296	1,579,232
Kwantung Province	2,891,320	1,634,411	7,403,133	426,951
Korea	1,708,546	1,198,724	14,839,360	308,312
Hongkong	1,229,388	10,353,300	832,749	587,525
British India	6,481,608	6,474,088	391,366	11,579
Straits Settlements	887,196	1.900,954	108,680	10,239
Dutch Indies	554,100	1,170,196	112,650	2,795
French Indo-China	120,851	175,522	1,933	8,330
Asiatic Russias	53,084	75,354	30,770	302,909
Philippine Islands	524,035	1,526,674	22,088	143,768
Siam	345,178	1,897,014	54,995	657
Total	19,937,882	45,494,506	44,125,020	3,382,297
Europe :—				
Great Britain	16,376,057	7,418 861	1,275,715	75,667
France	31,651,455	2 093,217	—	282
Germany	3,721,808	4,110,703	115,059	26,775
Belgium	1,028,153	817,538	129,991	169,174
Italy	10,443,420	925,000	—	19,009
Switzerland	34,720	6,642	—	3
Austria-Hungary	580,849	544,904	—	61
Netherlands	265,671	164,907	—	454
Sweden	4,137	1,656	—	1
Norway	2,600	1,639	—	1,133
Russia	986,844	39,726	—	5,657

* From "Commercial and Economic Annual of Japan" issued by the Department of Finance.

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(1) EXPORTS.

Countries.	Yokohama.	Kōbe.	Ōsaka.	Nagasaki.
	yen	*yen*	*yen*	*yen*
Spain	92,550	105,534	—	—
Denmark	39,805	52,962	—	127
Turkey	17,065	13,248	—	20
Portugal...	278	6,782	—	—
Total	65,250,412	16,303,319	1,520,765	298,363
America :—				
United States of America	99,186,152	16,540,848	77,854	25,367
Canada & Rest of British America	1,454,498	1,059,475	—	8,008
Mexico	20,884	1,318	—	38
Peru	23,318	12,227	—	5
Chili	38,512	5,922	—	—
Total	100,723,364	17,619,790	77,854	33,418
All Other :—				
Australia	2,587,582	1,735,072	221,192	1,230
Hawaii	809,842	2,318,995	3,086	1,898
Egypt	188,810	318,558	—	150
Total	3,586,234	4,372,625	224,278	3,278
Other Countries	1,292,808	269,824	—	73
Unknown	15,200	54,709	430	—
Total Exports	190,805,900	84,114,773	45,948,347	3,717,429

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(1) EXPORTS.

Countries.	Hakodate.	Moji.	Other Ports.	Total.
	yen	*yen*	*yen*	*yen*
Asia :—				
China	1,305,694	4,388,596	8,675,328	60,506,991
Kwantung Province	500	2,760,934	2,121,552	17,238,801
Korea	2,089	1,918,192	10,297,948	30,273,171
Hongkong	—	4,034,523	1,501,254	18,538,739
British India	—	246,557	26,343	13,631,541
Straits Settlements	—	879,673	1,557,384	5,344,126
Dutch Indies	—	143,016	140,820	2,123,577
French Indo-China	—	25,606	33,200	365,442
Asiatic Russias	131,272	70,911	4,046,648	4,710,948
Philippine Islands	—	2,913	139,235	2,358,713
Siam	—	51	11,000	2,308,895
Total	1,439,555	14,470,972	28,550,712	157,400,944
Europe :—				
Great Britain	3	214,105	160,996	25,521,404
France	—	801	—	33,745,755
Germany	—	1,470	—	7,975,815
Belgium	—	252	240,845	2,385,953
Italy	—	—	—	11,387,429
Switzerland	—	—	—	46,365
Austria-Hungary	—	—	—	1,125,814
Netherlands	—	—	—	431,032
Sweden	—	—	—	5,794
Norway	—	418	—	5,790
Russia	—	—	—	1,032,227

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(1) EXPORTS.

Countries.	Hakodate.	Moji.	Other Ports.	Total.
	yen	*yen*	*yen*	*yen*
Spain	—	—	—	198,084
Denmark	—	—	—	92,894
Turkey	—	—	—	30,333
Portugal...	—	—	—	7,060
Total	3	217,046	401,841	83,991,749
America :—				
United States of America	224,713	198,041	5,743,611	121,996,586
Canada & Rest of British America	51,961	—	556,739	3,130,681
Mexico	19,495	1,875	673,129	716,739
Peru	—	—	22,010	57,560
Chili	—	—	24,270	68,704
Total	296,169	199,916	7,019,759	125,970,270
All Other :—				
Australia	468,765	53,361	218,120	5,285,322
Hawaii	45,872	—	—	3,179,693
Egypt	—	—	108,811	616,329
Total	514,637	53,361	326,931	9,081,344
Other Countries	—	980	33,380	1,597,065
Unknown	—	7,565	126,397	204,301
Total Exports	2,250,364	14,949,840	36,459,020	378,245,673

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(2) IMPORTS.

Countries.	Yokohama.	Kōbe.	Ōsaka.	Nagasaki.
	yen	*yen*	*yen*	*yen*
Asia :—				
China	11,978,833	21,302,855	5,259,239	3,503,177
Kwantung Province	3,143,695	3,840,585	251,044	526,125
Korea	544,041	1,838,948	7,675,145	384,170
Hongkong	225,917	269,220	65,187	95,905
British India	7,656,037	29,920,813	4,048,733	169,924
Straits Settlements	500,057	2,172,643	26,650	2,675
Dutch Indies	9,350,354	4,001.575	4,475,838	371,906
French Indo-China	2,375,971	3,816,574	2,463	342,909
Asiatic Russia	325,316	54,908	296	18,435
Philippine Islands	705,179	165,510	242,241	14,014
Siam	169,584	2,056,968	1,018	344,617
Total	36,974,984	69,440,599	22,047,854	5,773 857
Europe :—				
Great Britain	43,725,333	50,532,670	2,645,414	5,473,174
France	1,875,815	3.040,678	292,895	24,106
Germany	21,026,547	21,403,144	561,412	485,164
Belgium	3,639,500	2,792,414	248,887	538,178
Italy	197,438	442,010	21,009	3,028
Switzerland	1,389,406	1,276,961	19,708	1,817
Austria-Hungary	1,955,573	889,736	102,812	1,088
Netherlands	508,878	480,264	29,994	533
Sweden	450,788	826,539	70,875	19,220
Norway	69,460	257,327	115,324	32,485
Russia	36,233	48,854	359	11,340

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(2) IMPORTS.

Countries.	Yokohama.	Kōbe.	Ōsaka.	Nagasaki.
	yen	*yen*	*yen*	*yen*
Spain	371,553	147,038	1,614	809
Demark	26,621	94,172	1,607	2,834
Turkey	12,499	19	—	41
Portugal	8,432	11,158	752	351
Total	74,394,076	82,242,984	4,112,662	6,594,168
America :—				
United States of America	32,260,100	33,444,469	329,198	2,172,863
Canada & Rest of British America	775,·85	289,602	11,589	41,076
Mexico	324	—	—	—
Peru	29,648	1,117	—	—
Chili	427,169	172,391	189	—
Total	33,492,626	33,907,579	340,976	2,213,939
All Other :—				
Australia	1,621,317	1,324,526	438	42,269
Hawaii	8,049	4,070	819	—
Egypt	2,827,079	2,246,193	—	37
Total	4,456,445	3,574 789	1,257	42,306
Other Countries	1,741,943	1,808,702	271,124	—
Unknown	228,036	106,213	97,011	9,308
Total Imports	115,288,110	191,080,866	26,870,884	14,633,578

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(2) IMPORTS.

Countries.	Hakodate.	Moji.	Other Ports.	Total.
	yen	*yen*	*yen*	*yen*
Asia :—				
China	3,166	2,967,046	5,952,567	50,966,883
Kwantung Province	—	1,356,005	3,699,624	12,817,078
Korea	—	277,019	2,999,096	13,718,419
Hongkong	15	338,101	121,185	1,115,530
British India	—	4,627,908	2,905,022	49,328,437
Straits Settlements	18	67	4	2,702,114
Dutch Indies	—	3,909,494	1,856,193	23,965,360
French Indo-China	—	200,068	1,746,237	8,484,222
Asiatic Russia	8,152	206,712	250,363	864,182
Philippine Islands	—	188,966	307,237	1,623,147
Siam	—	93,018	22,591	2,687,796
Total	11,351	14,164,404	19,860,119	168,273,168
Europe :—				
Great Britain	18,828	2,242,977	3,156,173	107,794,569
France	82	12,616	250	5,246,442
Germany	130,754	1,591,190	1,080,405	46,278,616
Belgium	484	164,791	6,195	7,390,449
Italy	—	—	—	663,485
Switzerland	—	526	400	2,688,818
Austria-Hungary	—	3,167	966	2,053,342
Netherlands	42	121	5	1,019,837
Sweden	—	5,011	—	1,372,433
Norway	—	26,354	—	500,950
Russia	134	564	35,839	133,323

TOTAL VALUE OF COMMODITIES EXPORTED FROM AND IMPORTED INTO EACH PORT (1908).

(2) IMPORTS.

Countries.	Hakodate.	Moji.	Other Ports.	Total.
	yen	*yen*	*yen*	*yen*
Spain	—	—	—	521,014
Denmark	—	—	—	125,234
Turkey	—	219	98	12,876
Portugal	—	—	—	20,693
Total	150,324	4,047,536	4,280,331	175,822,081
America :—				
United States of America	277,999	3,462,660	5,690,167	77,630,556
Canada & Rest of British America	—	2,019	—	1,119,671
Mexico	—	—	—	324
Peru	—	—	—	30,765
Chili	—	—	—	599,749
Total	277,099	3,464,679	5,690,167	79,387,065
All Other :—				
Australia	—	5,017	138	2,993,705
Hawaii	—	—	—	12,938
Egypt	—	33	38	5,073,380
Total	—	5,050	176	8,080,023
Other Countries	—	230,932	29,619	4,082,320
Unknown	282	41,192	130,763	612,805
Total Imports	439,056	21,953,793	29,991,175	436,257,462

APPENDIX XVIII.

Number of Students in Japan.

We have just tabulated the latest statistics of the universities, colleges and middle school grade institutions of the Empire, with the following impressive result :—

	Institutions.	Students.
Imperial Universities	3	6,352
Private Universities and Colleges...	34	20,263
Government Koto Gakko (Gymnasia)... ...	8	4,734
Medical Colleges	9	4,987
Normal Colleges	47	13,816
Chu Gakko (Public)...	286	97,077
Chu Gakko (Private, but having Government recognition	61	17,654
Technical, Commercial and Agricultural (Koto grade)	12	4,710
Chu Gakko Grade Technical, etc., (Provincial and city)	145	34,828
Other Private Schools (est.)	200	20,000
Total	805	224,421

Pioneer.

APPENDIX XIX.

Statistics of Chinese Students Studying in Tokyo, 1909.

	Name of School	Status	No. of Students
1	Kobun Gakuin	Private	280
2	Keigakudo...	,,	200
3	Iwakura Tetsudo Gakko ...	,,	166
4	Tohingakudo	,,	45
5	Toa Tetsudo Gakko	,,	148
6	Toyo Daigaku	,,	4
7	Waseda University	,,	820
8	Shinbu Gakko	,,	180
9	Seijo Middle School	,,	250
10	Keio Gijiku	,,	13
11	Hosei Daigaku...	,,	300
12	Tokyo Higher Technical School	Government	129

13	Imperial University	Government	58
14	Higher Normal School	,,	63
15	First Higher School	,,	60
16	Tokyo Higher Commercial School	,,	60
17	Chuo Daigaku	Private	105
18	Dobun Shoin	,,	150
19	Nihon Daigaku	,,	10
20	Meiji Daigaku	,,	700
21	Koto Shihan Fuzoku Chugaku.	Government	1
22	Tokyo School of Foreign Languages	,,	8
23	Seisoku English School	Private	300
24	Shisei Gakko	,,	44
25	Seisoku Yobiko	,,	80
	Students Studying in Military Schools and in other Schools and with private teachers (Estimated)		1000
	Grand Total		5174

Chinese Students in Tokyo at Government Expense.

Province	Collegiate	Military	Total
Fungtien	78	45	125
Kirin	6	—	6
Chihli	97	2	99
Kianglin	146	34	180
Kiangsu	18	—	18
Anhuei	27	8	35
Shantung	92	—	92
Shansi	98	16	105
Honan	59	24	83
Shensi	36	7	43
Fukien	89	4	93
Chekiang	160	19	179
Kiangsi	207	—	207
Hupeh	286	102	388
Hupeh R.R. Co.	40	—	40
Hunan	250	63	313
Szechuan	85	9	94
Kwangtung	52	35	87
Kwangsi	27	—	27
Yunnan	56	27	83
Kweichow	36	—	36

Peking	29	—	29
Peking Univ.	27	—	27
Grand Totals...	1992	395	2387

Statistics of Chinese Students Enrolled in the Educational Department of the Chinese Y.M.C.A. of Tokyo.

Winter Term, 1909.

Province	Kanda	Waseda	Totals
Kiangsi	3	12	15
Fukien	8	—	8
Kwangtung	15	15	30
Kwangsi	5	3	8
Chekiang	17	36	53
Yunnan	2	—	2
Sensi	5	—	5
Hunan	6	6	12
Hupeh	10	10	20
Shantung	8	1	9
Kiangsu	8	12	20
Shansi	5	1	6
Szechuan	9	8	17
Anhuei	3	11	13
Chihli	1	14	15
Honan	—	4	4
Kweichow	—	1	1
Grand Totals	104	134	233

Korean Students in Tokyo Showing Provinces Represented.

North Ham Kiung Do	4
South Ham Kiung Do	9
Whanghai Do	25
Kiunghei Do	310
North Kiung Sang Do	32
North Chulla Do	12
South Chulla Do	17
North Pingan Do	81
South Pingan Do	121
Kangwen Do	5
North Chung Chong Do	9
South Chung Chong Do	23
South Kiung Sang Do	40
Total	697

SUPPLEMENT TO GENERAL SURVEY.

A few matters treated in the General Survey (Chap. I., pp. 1-36) require further explanation here on account of what has occurred while this issue has been going through the press.

In the first place, the trouble about a Commercial University* has been temporarily settled. The students of the Higher Commercial School returned to their work; and the Educational authorities postponed the abolition of the post-graduate course of that institution for six years. But, as the new Commercial Course in the Imperial University is to be opened in the Law School, this settlement looks like a temporary measure to satisfy the present students of the other school.

In the second place, the trial of the defendants in the "Sugar Bribery Case"† has resulted in a verdict of guilty in all cases except one. The sentences varied according to the degree of guilt in the eyes of the Court.

The most important of recent events was the resignation of Prince Ito from the position of Resident-General in Korea. It had been understood, of course, from the very beginning that Prince Ito's performance of that duty would be only temporary; but it was hoped that he would continue longer in that very important position. The comments made by the *Japan Mail*, when it was reported that he would probably resign, are so appropriate that we quote them here:

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* P. 30.
† P. 30.

"Of course the retirement of Prince Ito would be keenly regretted by the bulk of the Japanese people. The Korean affair is Japan's great problem of foreign policy. The world is closely watching her attempts to solve it. She may have, doubtless has, men as able as the Prince, but she has no other statesman who possesses at once his experience and his reputation. He deservedly enjoys the confidence of all civilized peoples, and he thus brings to his task in Korea an asset which is quite invaluable. No one can hope to succeed as he has succeeded, and there is still a large margin of success to be achieved."

It was on June 14 that Prince Ito offered his resignation, which was accepted, and Viscount Sone, Vice-Resident-General, was promoted to fill the vacancy. Prince Ito was then made President of the Privy Council to succeed Prince Yamagata, who desired to be relieved. It seems to be the general opinion, that, while Viscount Sone does not, of course, possess the qualifications of Prince Ito, he should be given a fair chance; and it is believed that his experience under Prince Ito is a strong point in his favor.

On July 24, a new Agreement with Korea, which had been drawn up on July 12, was promulgated simultaneously in Tokyo and Seoul. The official text is as follows:—

NEW AGREEMENT WITH KOREA.

MEMORANDUM.

The Governments of Japan and Korea, with a view to improve the administration of justice and prisons in Korea, thereby assuring protection for persons and property of Korean subjects, as well as

the subjects and citizens of foreign Powers in Korea, and also to consolidate the basis of Korean finance, have agreed upon the following stipulations :—

Article I.

Until the systems of justice and prisons in Korea shall have been recognized as complete, the Government of Korea delegates to the Government of Japan the administration of justice and prisons.

Article II.

The Government of Japan shall appoint the officers of the Japanese Courts and Prisons in Korea from among Japanese and Korean subjects having the necessary qualifications for the post.

Article III.

The Japanese Courts in Korea shall apply Korean laws to Korean subjects, except in cases specially provided for in agreements or in laws and ordinances.

Article IV.

The Korean local authorities and public functionaries shall, according to their respective functions, submit to the control and direction of the Japanese competent authorities in Korea, and render assistance to those authorities, in respect of the administration of justice and prisons.

Article V.

The Government of Japan shall bear all expenses connected with the administration of justice and prisons in Korea.

In witness whereof, the undersigned, duly authorized by their respective Governments, have signed and sealed and exchanged the present Memorandum, drawn up in duplicate, both in the Japanese and Korean languages.

Viscount SONE ARASUKE.
Resident-General.

12th day of the 7th month of the 42nd year of Meiji (July 12, 1909).

YE WAN-YONG.
Minister President of State.

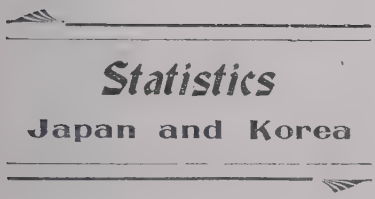
12th day of the 7th month of the 3rd year Ryuki.

RICE HARVESTS.

Last year's rice crop has now been definitely ascertained. It is found to be 5.8 per cent. in excess of the crop in 1907, and 14.3 per cent. in excess of the average crop. The following are the figures for the last 11 years:

	Koku
1898	47,387,866
1899	39,699,258
1900	41,466,422
1901	46,914,434
1902	36,932,266
1903	46,473,298
1904	51,430,211
1905	38,172,560
1906	46,302,530
1907	49,052,065
1908	51,897,233
Average	45,682,977

Japan Mail.


Statistics
Japan and Korea

STATISTICS OF CHRISTIAN BODIES AMONG

Items \ Missions, Churches or Societies	American Board and Kumiai Church 1		American Baptist Missionary Union 2
Year when opened	1869		1872
1. Married Missionaries (men) including those on furlough	23		21
2. Unmarried Missionaries (men) including those on furlough	1		3
3. Unmarried Missionaries (women) including those on furlough	33		18
4. Total Missionaries including Wives...	80		63
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	120,000		130,000
6. Japanese { or Korean / or Formosan } Ordained Ministers.	90		17
7. Japanese { or Korean / or Formosan } Unordained Ministers and Helpers.	50	*a*	38
8. Japanese { or Korean / or Formosan } Bible Woman ...	16		36
9. Number of Communicants (or Full Members).	15,687		2,838
10. Total Number of Baptized Persons not included in No. 9...	—		—
11. Probationers, Catechumens or Trial Members.	—		—
12. Baptized Children, (if not included in Nos. 10. or 11)	1,092		—
13. Total Membership (including Nos. 10 11 and 12)	16,779		2,838
14. Adult Baptisms during the year	1,895		336
15. Infant „ „ „ „	80		—
16. Confirmations on Confession of Faith	31		—
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)...	65	*a*	104
18. Organized Churches	120		32
19. Churches wholly self-supporting (including payment of pastor's salary)...	68		4
20. Churches partly self-supporting...	52		28
21. No. of Church Buildings	54		26
22. Estimated Value of Churches, Land and Parsonages (in *yen*)...	260,000		70,250

2 7 *a*. Also 79 teachers in Schools and 25 other helpers, making
Ship in the Inland Sea, and included in these 104, there are 330 places

JAPANESE, AND FORMOSANS. No. I

Southern Baptist Convention	American Christian Convention	Churches of Christ	Christian and Missionary Alliance	Evangelical Association	General Evangelical Protestant Missionary Society	Hephzibah Faith Mission	Evangelical Lutheran Missions
3	4	5	6	7	8	9	10
1889	1887	1883	1895	1875	1885	1895	1892
9	4	9	2	2	3	2	3
							3
	1	8	3	4		3	
18	9	26	7	8	6	7	9
113,000	14,500	100,000		60,000	20,000	1,100	9,350
6	6	22		16	4		2
9	6		5	12	3	5	3
	6	9	5	15	3	2	1
387	657	1,736	132	992	233	210	
			25	82	18		30
387	657	1,736	157	992	257		264
66	123	224	49	104	19	26	32
				21	1		1
7	15	40	5	43	7	10	8
7	12	24	2	14	4		
	1						
7	11	17		14	3		2
6	3	11		9	1	2	2
41,000	6,858	35,000		12,982	10,000		9,350

a total of 195. 2 17 *a*. Beside 20 regular places visited by the Gospel occasionally visited by this ship.

No.

Items \ Missions, Churches or Societies	American Board and Kumiai Churches 1	American Baptist Missionary Union 2
Year when opened	1869	1872
23. No. of Sunday Schools...	150	133
24. No. of Teachers and Scholars in same	10,100	8,816
25. No. of Young People's Societies in Churches..	53	9
26. Japanese {or Korean / or Formosan} Mission Board ...	*a* 13,000	1,002
27. Amount raised by {or Korean / or Formosan} Japanese, Church etc..	98,100	7,836
28. Amount Expended by your Board etc., for work in Japan, {or Korea / or Formosa}	23,884	40,000
29. Boys' Schools (Boarding)	2	1
30. Students in same (Total)	546	98
31. Girls' Schools (Boarding)	7	5
32. Students in same (Total)	1,173	316
33. Day Schools, including Kindergartens	6	8
34. Students in same (Total)	261	440
35. Theological School	1	1
36. Students in same (Total)	36	22
37. Bible-women's Training Schools	1	1
38. Students in same (Total)	20	6
39. Total Number to present time of Graduates from Theological Schools	178	31
40. No. of same still in service...	120	27
41. Estimated Value of School Property (in *yen*)..	250,000	171,400
42. No. of Publishing Houses	—	—
43. Vols. published during current year	—	2,495
44. No. of Pages	—	1,196,570
45. Estimated Value of Publishing Plant (in *yen*).	—	—
46. Orphanages and Homes	8	—
47. Inmates in same	898	—
48. Hospitals and Dispensaries	1	—
49. In-patients treated	6	—
50. Out patients „	3,860	—
51. Industrial Establishments	4	—
52. Total Inmates in same	80	—

1 26 *a*. Two boards. 4 37 *a*. Department of 31. 4 37 *a*. also 79
8 40 *a*. Four of these are in the service of other Missions.

I (*Continued*)

Southern Baptist Convention	American Christian Convention	Churches of Christ	Christian and Missionary Alliance	Evangelical Association	General Evangelical Protestant Missionary Society	Hephzibah Faith Mission	Evangelical Lutheran Missions.
3	4	5	6	7	8	9	10
1889	1887	1883	1895	1875	1885	1895	1892
13	30	40	9	51	11	22	10
726	1,865	2,417	900	1,844	225	1,000	400
4	5	2	1	6	2	—	3
—	745	400	—	261	—	—	—
2,100	820	794	270	2,137	200	—	507
20,000	5,400	14,535	3,000	25,803	5,000	5,400	4,000
—	—	1	—	—	—	—	1
—	—	110	—	—	—	—	120
—	1	1	—	—	—	—	—
—	15	23	—	—	—	—	—
—	—	4	1	—	1	—	1
—	—	360	42	—	50	—	33
1	1	1	—	1	1	—	—
10	4	11	—	7	2	2	—
— *a*	1	1	—	1	—	—	—
—	3	8	—	24	—	2	—
—	—	12	—	34	9	—	—
—	—	11	—	20 *a*	6	—	—
30,000	1,200	90,000	—	5,000	—	—	2,000
—	—	—	—	—	—	—	—
—	—	—	—	—	2	—	—
—	—	—	—	—	1,400	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

teachers in Schools and 25 others helpers making a total of 195.

No.

Items \ Missions, Churches or Societies	Finnish Lutheran Gospel Association in Japan 11	Japan Methodist Church 12
Year	1905	1813
1. Married Missionaries (men) including those on furlough...	3	—
2 Unmarried Missionaries (men) including those on furlough...	—	—
3. Unmarried Missionaries (women) including those on furlongh	3	—
4. Total Missionaries including Wives...	9	—
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	6,500	—
6. Japanese {or Korean / or Formosan} Ordained Ministers.	—	101
7. Japanese {or Korean / or Formosan} Unordained Ministers and Helpers.	1	67
8. Japanese {or Korean / or Formosan} Bible Women ...	1	—
9. Number of Communicants (or Full Members)...	19	11,153
10. Total Number of Baptized Persons not included in No. 9...	5	—
11. Probationers, Catechumens or Trial Members.	—	—
12. Baptized Children, (if not included in Nos. 10 or 11)	1	—
13. Total Membership (including Nos. 10 11 and 12)	26	13,265
14. Adult Baptisms during the year	1	1,231
15. Infant „ „ „	—	187
16. Confirmations on Confession of Faith	—	—
17. No. of Preaching Places other than Chuches (i.e. where preaching is done not less than 6 times a year)	2	110
18. Organized Churches	1	85
19. Churches wholly self supporting (including payment of pastor's salary)	—	17
20 Churches partly self-supporting...	—	110
21. No. of Church Buildings	—	87
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	1,700	472,228

15 1 *a*. The N. K. K. has at present seven presbyteries (Chukwai) and Shikoku) Sanyo (S. W. Hondo) Chinzei (Kyushu), and Taiwan Taiwan) were late in sending satistics so that the N. K. K. Church the previous year having been inserted as the statistics of these three are up to date. 15 7 *a*. Members of Presbyteries. Many others are. Employees, men. 18 17 *c*. Societies 18 18 *d*. Corps. 18 19 20 *e*. Corps

II

Methodist Protestant Church	Japan Methodist Mission	Nihon Kirisuto Kyokwai	Nippon Seikokwai	Oriental Missionary Toyo Senkyokwai Society	Salvation Army	Seventh Day Adventists	Society of Friends
13	14	15	16	17	18	19	20
1880	1903	1872	1859	1901	1895	1896	1885
6	5	*a* 52	50	3	9	6	3
—	—	2	26	1	—	—	—
7	1	55	102	1	7	—	4
19	11	161	228	8	25	12	10
30,000	23,000	350,000	—	65,000	—	2,000	52,000
12	1	89	75	9	*a* 88	2	—
10	10	*a* 81+	142	29	*b* 16	15	6
8	2	127	78	13	—	1	4
913	404	17,017	7,025	—	—	140	60
142	50	1,949	6,360	—	—	—	562
39	27	—	1,089	—	—	—	—
—	—	—	—	—	—	—	—
1,094	481	18,969	14,473	—	—	140	622
163	182	1,888	926	—	—	(?)	45
17	—	205	412	—	—	—	—
—	(?)	35	698	—	—	—	—
30	15	278	121	37	*c* 10	3	10
10	2	68	99	29	*d* 41	4	—
1	—	68	6	—	*e* 4	—	—
9	2	137	93	29	*e* 27	4	—
9	—	—	—	2	—	1	1
25,000	—	360,000	—	4,500	—	1,000	4,669

viz. Hokkaido, Miyagi, (N. Hondo), Tokyo, Naniwa, (Central Japan (Formosa). Of these the three smallest ones (Hokkaido, Sanyo and statistics (Items 6—27) are by that much not up to date, the returns of presbyteries. In all other missions, churches, etc. of *Japan* the figures engaged by the cooperating missions. 1876 *a*. Native officers. 1877 *b*.

No.

Items \ Missions, Churches or Societies	Finnish Lutheran Gospel Association in Japan 11	Japan Methodist Church 12
Year when opened	1905	1813
23. No. of Sunday Schools...	5	253
24. No. of Teachers and Scholars in same	150	23,220
25. No. of Young People's Societies	—	54
26. Japanese { or Korean / or Formosan } Mission Board ...	—	1,815
27. Amount raised by { or Korean / or Formosan } Japanese Church etc.	—	—
28. Amount expended by foreign { or Korea / or Formosa } Board etc. for work in Japan	1,100	—
29. Boys' Schools (Boarding)	—	—
30. Students in same (Total)	—	—
31. Girls' Schools (Boarding)	—	—
32. Students in same (Total)	—	—
33. Day Schools, including Kindergartens	—	—
34. Students in same (Total)	—	—
35. Theological Schools	—	—
36. Students in same (Total)	—	—
37. Bible-women's Training Schools	—	—
38. Students in same (Total)	—	—
39. Total Number to present time of Graduates from Theological School	—	—
40. No. of same still in service...	—	—
41. Estimated Value of School Property (in *yen*). .	—	—
42. No. of Publishing House	—	1
43. Vols. published during current year...	—	828,380
44. No. of Pages	—	60,000,000
45. Estimated Value of Publishing Plant (in *yen*).	—	200,000
46. Orphanages and Homes	—	—
47. Inmates in same	—	—
48. Hospitals and Dispensaries...	—	—
49. In-patients treated	—	—
50. Out patients ,, ...	—	—
51. Industrial Establishments	—	—
52. Total Inmates in same...	—	—

16 29-32 *a*. St. Paul's college has 661 students in the main depar-t Included in 5. 18 35 *f*. Training Home. 18 51 *g*. Social Institutions.

II (*Continued*)

Methodist Protestant Church	Japan Methodist Mission	Nihon Kirisuto Kyokwai	Nippon Seikokwai	Oriental Missionary Society Toyo Senkyokwai	Salvation Army	Seventh Day Adventists	Society of Friends
13	14	15	16	17	18	19	20
1880	1903	1872	1859	1901	1895	1896	1885
37	19	—	234	39	31	8	19
1,565	747	11,925	13,387	3,000	900	(?)	1,821
5	1	—	—	—	—	(?)	1
—	—	9,868	1,509	—	—	—	—
2,357	1,143	103,069	38,218	—	—	—	423
50,000	12,046	87,739	—	—	—	(?)	2,881
1	—	3	5	—	—	—	—
350	—	931	*a* 953	—	—	—	—
1	—	11	10	—	—	—	1
250	—	1,416	*a* 403	—	—	—	97
4	—	8	22	—	—	—	—
417	—	760	2,266	—	—	—	—
—	1	4	3	1 *f*	1	—	—
—	12	90	41	40	12	—	—
—	—	4	4	—	—	—	—
—	—	56+	38	17	—	—	—
12	—	259	—	58	—	—	—
10	—	192	—	15	—	—	—
75,000	3,000	850,000	— *a*	—	—	—	50,105
—	—	1	1	1	—	1	—
—	—	19,000	—	—	—	—	—
—	—	2,400,000	—	—	—	—	—
—	—	8,000	—	—	—	1,500	—
—	—	—	4	—	—	—	—
—	—	—	231	—	—	—	—
—	—	—	6	—	—	1	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	3	— *g*	6	—	—	—
—	—	90	—	102	—	—	—

ment. Total 723. St. Magaret's (girls') School has 173 students. 1741 *a*

No.

Items \ Missions, Churches or Societies	Scandinavian Japan Alliance	United Brethren in Christ
	21	22
Year when opened	1891	1895
1. Married Missionaries (men) including those on furlough	3	3
2. Unmarried Missionaries (men) including those on furlough		
3. Unmarried Missionaries (women) including those on furlough	2	
4. Total Missionaries including Wives...	8	6
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)		27,480
6. Japanese {or Korean / or Formosan} Ordained Minister.	5	8
7. Japanese {or Korean / or Formosan} Inorded Minister and Helpers ...	5	7
8. Japanese {or Korean / or Formosan} Bible Woman ...	2	4
9. Number of Communicants (or Full Members).		424
10. Total Number of Baptized Persons not included in No. 9		
11. Probationers, Catechumens or Trial Members.		
12. Baptized Children, (if not included in Nos. 10. or 11)		45
13. Total Membership (including Nos. 10 11 and 12)	424	469
14. Adult Baptisms during the year	23	62
15. Infant „ „ „ „		13
16. Confirmations on Confession of Faith		
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	10	12
18. Organized Churches	5	13
19. Churches wholly self-supporting (including payment of pastor's salary)...		
20. Churches partly self-supporting		11
21. No. of Church Buildings	7	3
22. Estimated Value of Churches, Land and Parsonages (in *yen*)...	9,350	20,189

28 2 *a*. Teachers. 28-9 7 *b*. Secretaries. 28 18 *c*. Y.M.C.A.'S 28 21-22

III

Universalist	Japan Evangelistic Band	The Apostolic Faith Movement	Churches of Christ, Independent	Totals for Protestant Churches	Young Men's Christian Association,—Japanese	Young Men's Christian Association,—Chinese and Korean	Young Women's Christian Association
23	24	25	26	27	28	29	30
1890	1903	1907	1892	...	1889		
2	3	3	4	233 *a*	6 *a*	3	
	1			37 *a*	23		
2	4		1	259			
6	11	6	9	762	35	6	2 2
15,000			7,600	1,155,830	31,500		
4			1	558			
	8	4	6	538 *b*	13 *b*	10	
	2		2	337			
174			250	60,450			
			300	9,366			
1		40		1,351			
				1,138			
175				74,560	4,250	528	1,300
9			45	7,449		50	
2				939			
		60		823			
	1	2	5	956			
4			3	579 *c*	78		*a* 17
			8	169			
4			1	541			
2			4	230 *d*	4		
11,450			19,500	1,456,023 *d*	230,000	*d* 13,200	

Buildings. 30 18 *a*. Y.W.C.A.'S 13 in schools and 4 in cities.

No.

Items \ Missions, Churches or Societies	Scandinavian Japan Alliance	United Brethren in Christ
	21	22
Year when opened	1891	1895
23 No. of Sunday Schools	9	20
24. No. of Teachers and Scholars in same	250	971
25. No. of Young People's Socieites in Churches. .	1	9
26. Japanese {or Korean / or Formosan} Mission Board ...		
27. Amount raised by {Japanese / or Korean / or Formosan} Church etc. .	150	1,218
28. Amount Expended by your Board etc., for work in Japan {or Korea / or Formosa}	4 800	12,600
29. Boy's Schools (Boarding)	–	–
30. Students in same (Total)	–	–
31. Girls' Schools (Coarding)	–	–
32. Students in same (Total)	–	–
33. Day Schools, including Kindergartens	–	–
34. Students in same (Total)	–	–
35. Theological School	–	–
36. Students in same (Total)	–	–
37. Bible-women's Training Schools	–	–
38. Students in same (Total)	–	–
39. Total Number to present time of Graduates from Theological Schools	–	9
40. No. of same still in service...	–	7
41. Estimated Value of School Property (in *yen*). .	–	–
42. No. of Publishing Houses	–	–
43. Vols. published during current year	–	–
44. No. of Pages	–	–
45. Estimated Value of Publishing Plant in (*yen*).	–	–
46. Orphanages and Homes	–	–
47. Inmates in same	–	–
48. Hospitals and Dispensaries	–	–
49. In-patients treated	–	–
50. Out patients „	–	–
51. Industrial Establishments	–	–
52. Total Inmates in same	–	–

25 44 *a*. Impressions, Total of. 26. Items furnished by McCaleb and from China and Korea and names of present foreign Sees. See separate sheets at end of statistics. 30 4647 Y. M. C. A. Hostels in

III (*Continued*)

Universalist	Japan Evangelistic Band	The Apostolic Faith Movement	Churches of Christ Independent	Protestant Churches	Young Men's Christian Association Japanese	Young Men's Christian Association Chinese and Korean	Young Women's Christian Association
23	24	25	26	27	28	29	30
1890	1903	1907	1892		1889		
6	3		7	1,159			
238	150		387	87,003			
			3	159+			
				28,600			
106				259,498			
4,989		80		323,187			
			1	15			
			30	3,034			
				37			
				3,693			
2		1	1	59			
83		40	50	4,702			
	1	1		19			
	9	20		318			
				13			
				174			
10				612			
3				447			
		20	11,400	1,536,125			
		1		6			
		3		849,880	6,000		
		a 5,000		63,602,970			
				209,500			
1				13	*c* 14	*b*	2
20				1,299	215		71
				8			
				6			
				3,860			
			1	14			
			24	29			

Miss Alice Miller. 28 *b c* Student Hostels. 29 Statistics of students Additional notes on Japanese, Chinese and Korean Y. M. C. A. on Tokyo and accommodations for inmates.

No.

Items \ Missions, Churches or Societies	Woman's Christian Temperance Misson. 31	Seamen's Mission 32	Bible Societies,—Yokohama 33a
Year when opened		1873	1876
1. Married Missionaries (men) including those on furlough	—	1	1
2. Unmarried Missionaries (men) including those on furlough	—	—	—
3. Unmarried Missionaries (women) including those on furlough	2	—	—
4. Total Missionaries including Wives	2	2	2
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	—	—	—
6. Japanese {or Korean / or Formosan} Ordained Ministers.	—	—	—
7. Japanese {or Korean / or Formosan} Unordained Ministers and Helpers.	—	1	4
8. Japanese {or Korean / or Formosan} Bible Woman ...	—	—	—
9. Number of Communicants (or Full Members).	—	—	—
10. Total Number of Baptized Persons not included in No. 9	—	—	—
11. Probationers, Catechumens or Trial Members.	—	—	—
12. Baptized Children, (if not included in Nos. 10 or 11)	—	—	—
13. Total Membership (including Nos. 10, 11 and 12)	3,100	—	—
14. Adult Baptisms during the year	—	—	—
15. Infant „ „ „ „	—	—	—
16. Confirmations on Confession of Faith	—	—	—
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	—	1	—
18. Organized Churches	*a.* 72	—	—
19. Churches wholly self-supporting (including payment of pastor's salary)...	*b* 22	—	—
20. Churches partly self-supporting	*c.* 18	—	—
21. No. of Church Buildings	*d.* 15	—	—
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	—	—	—

31 18 *a.* Woman's Organizations. 31 19 *b.* Departments. 31 20 *c*

IV

Bible Societies,—Kobe	Korean Bible Agency Japan Book of Tract Society	Total	Tenshu Kyokwai (Catholic Church Mission in Japan)	Russian Ecclesiastical Mission	Totals for Roman & Greek Catholics	Missions among the Formosan Chinese and Aborigines	
						Canadian Presbyterian Mission	Presbyterian Church of England
33b	34	35	36	37	38	39	40
1878	1895 1874		1844	1870		1872	1865
2	2	15	—	—	—	4	3
—	—	23	152	2	154	—	5
—	—	4	214	—	214	2	4
4	4	57	356	2	368	10	15
75,000	—	—	—	—	—	40,000	—
—	—	—	33	38	71	5	5
12	—	40	425	120	545	55	56
1	—	1	—	—	—	10	3
—	—	—	—	—	—	2,130	3,345
—	—	—	—	30,712	—	681	180
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	2,746
—	—	9,178	63,094	30,712	93,806	—	6,271
—	—	—	1,922	868	6,669	93	202
—	—	—	3,879	—	—	126	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	60	—
—	—	167	—	265	—	4	—
—	—	22	—	—	—	7	—
—	—	18	—	78	—	40	82
—	—	10	222	174	98	50	—
—	—	362,000	—	31,845	—	35,000	—

Children's Societies. 31 21 *d.* Young Women's Unions.

No.

Items \ Missions, Churches or Societies	Woman's Christian Temperance Misson 31	Seamen's Mission 32	Bible Societie Yokohama 33a
Year when opened		1873	1876
23. No. of Sunday Schools			
24. No. of Teachers and Scholars in same... ...			
25. No. of Young People's Societies in Churches.			
26. Raised by {or Korean / Japanese / or Formosan} Mission Board ...			
27. Amount raised by {or Korean / Japanese, / or Formosan} Church etc..			
28. Amount Expended by your Board etc., for work in Japan. {or Korea / or Formosa} ..			
29. Boys Schools (Boarding)			
30. Students in same (Total)			
31. Girls' Schools (Boarding)			
32. Students in same (Total)			
33. Day Schools, including Kindergartens... ...			
34. Students in same (Total)			
35. Theological Schools			
36. Students in same (Total)			
37. Bible-women's Training Schools			
38. Students in same (Total)			
39. Total Number to present time of Graduates from Theological Schools			
40. No. of same still in service			
41. Estimated Value of School Property (in *yen*).			
42. No. of Publishing Houses...			
43. Vols. published during current year			80,002
44. No. of Pages			44,423,690
45. Estimated Value of Publishing Plant (in *yen*).			
46. Orphanages and Homes			
47. Inmates in same...			
48. Hospitals and Dispensaries			
49. In-patients treated			
50. Out patients „			
51. Industrial Establishments			
52. Total Inmates in same			

36 48 *a*. 3 Hospitals, 14 Dispensaries. 37 43 *a*. Different works,—

IV (*Continued*)

Bible Societies,—Kobe	Korean Bible Agency Japan Book of Tract Societs	Total	Tenshu Kyokwai (Catholic Church Mission in Japan)	Russian Ecclesiastical Mission	Totals for Roman & Greek Catholics	Missions among the Formosan Chinese and Aborigines	
						Canadian Presbyterian Mission	Presbyterian Church of England
33b	34	35	36	37	38	39	40
1878	1895		1844	1870		1872	1865
	1874					40	20
				1,225		600	
				17,859		5,300	14693
				44,525		30,363	
				1			1
			29 schools 691 students	54			60
				2		1	1
				97		36	60
			3			1	1
			20			13	23
							1
							6
						55	
						15,000	
331,275	307,452	724,749		*a* 24			
	in 1908	44,423,690					
		16	19				
		286	927				
		a	217			1	
						3919	
			20				
			475				

Books and Tracts.

No.

Items \ Missions, Churches or Societies	Totals for Formosan Chinese and Aborigines 41	Australian Presb. Ch. Mission 42
Year		1889
1. Married Missionaries (men) including those on furlough...	7	4
2. Unmarried Missionaries (men) including those on furlough...	5	—
3. Unmarried Missionaries (women) including those on furlough	6	4
4. Total Missionaries including Wives...	25	12
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	—	26,000
6. Japanese {or Korean / or Formosan} Ordained Ministers.	10	0
7. Japanese {or Korean / or Formosan} Unordained Ministers and Helpers.	111	13
8. Japanese {or Korean / or Formosan} Bible Women ...	13	6
9. Number of Communicants (or Full Members)...	5,475	375
10. Total Number of Baptized Persons not included in No. 9...	861	—
11. Probationers, Catechumens or Trial Members.	—	*a* 1,853
12. Baptized Children, (if not included in Nos. 10 or 11)	—	91
13. Total Membership (including Nos. 10, 11 and 12)	—	2,319
14. Adult Baptisms during the year	295	161
15. Infant „ „ „ „	—	91
16. Confirmations on Confession of Faith	—	253
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	—	31
18. Organized Churches	—	1
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting...	122	30
21. No. of Church Buildings	—	31
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	—	—

42 11 *a*. 831 regular catechumens, 1022 general adherents.

V

Korean Missions							
Presbyterian				Methodist			
Canadian Presb. Ch. Mission	Presb. Ch. in U. S. (South) Mission	Presb. Ch. in U. S. A. (North) Mission begun in 1884 Indep. Ch. Estab. in 1908	Totals for Presbyterian Missions	North	South	Totals for Meth. Ch. Mission in Korea	Grand Total for Korea
43	44	45	46	47	48	49	50
		1884 1908			1907		
4	8	40	56	13	15	28+	86+
2	4	7	13	2	3	5+	16+
4	4	14	26	14	10	24+	50+
14	24	111	151	42	43	85+	238+
—	—	500,000	526,000+	—	500,000	—	—
—	—	12	13	—	6	—	—
—	—	146	159+	—	71	—	—
—	—	40	42+	—	24	—	—
814	1,951	25,007	28,157+	3,885	3,545	7,430+	30,234+
—	—	—	—	—	6	—	—
803	20,98	23,885	28,639+	19,570	2,536	22,106	46,196+
(?)	(?)	2,563	2,654+	—	—	—	—
3,830	9,267	96,443	111,859+	43,814	3,545	47,359	159,218+
184	970	6,525	7,840+	3,991	1,459	5,450	12,188+
101	178	485	855	797	271	1,068	—
2,213	5,208	(?)	7,674+	—	97	—	—
60	169	971+	1,231+	274	—	—	—
(?)	(?)	57	58+	323	225	548	—
—	—	965	965+	—	—	—	—
—	—	6	36+	— *a*	—	—	—
49	121	840	1,03[illegible]+	—	110	—	—
—	—	100,000	100,000+	—	—	—	—

48 20 *a*. All partly self-supporting.

No.

Items \ Missions, Churches or Societies	Totals for Formosans,—Chinese and Aborigines 41		Australian Presb. Ch. Mission 42
Year when opened			1889
23. No. of Sunday Schools...	60		
24. No. of Teachers and Scholars in same	—		45
25. No. of Young People's Societies	—		—
26. Japanese {or Korean / or Formosan} Mission Board ...	—		—
27. Amount raised by {or Korean / Japanese / or Formosan} Church etc.	19,993		1,44
28. Amount expended by foreign Board etc. for work in Japan {or Korea / or Formosa}	—		1,37
29. Boys' Schools (Boarding)	1		1
30. Students in same (Total)	60		
31. Girls' Schools (Boarding)	2		1
32. Students in same (Total)	96		
33. Day Schools, including Kindergartens	—		
34. Students in same (Total)	—		38
35. Theological Schools	2	*b*	
36. Students in same (Total)	36		1
37. Bible-women's Training Schools	1	*c*	
38. Students in same (Total)	6		—
39. Total Number to present time of Graduates from Theological School	—		—
40. No. of same still in service...	—		—
41. Estimated Value of School Property (in *yen*). .	—		5,000
42. No. of Publishing Houses	—		—
43. Vols. published during current year...	—		—
44. No. of Pages	—		—
45. Estimated Value of Publishing Plant (in *yen*).	—		—
46. Orphanages and Homes	—		—
47. Inmates in same	—		—
48. Hospitals and Dispensaries...	—		—
49. In-patients treated	—		—
50. Out patients „	—		—
51. Industrial Establishments	—		—
52. Total Inmates in same...	—		—

42 35 *b*. Share in Pres. Theo. Sem. at Pyeng Yang. 42 37 *c*. The Figures of 43 and 44 are from report of previous year no report having (item 9) U. S. A. Mission, the increase amounts to 60 per cent. 45 27 *a* 100,000 for primary schools. 45 43 *c*. one orphanage, one lepe 45 5 *c*. Self help departments at Pyeng Yang and Syen Chun.

V (*Continued*)

Korean Missions								
Presbyterian					Methodist			
Canadian Presb. Ch. Mission	Presb. Ch. in U. S. (South) Mission	Presb. Ch. in U. S. A. (North) Mission begun in 1884 Indep. Ch. estab. in 1908	Totals for Presbyterian Missions		North	South	Totals for Meth. Ch. Mission in Korea	Grand Total for Korea Presb. & Meth.
43	44	45	46		47	48	49	50
			1884 1908			1907		
58	55	947	1,060+		230	45	275	1,691+
3366	1,784	87,177	92,783+		2,854	3,275	6,126	118,912+
—	—	(?)	—		—	—	—	—
—	—	4,515	4,515+		—	—	—	—
5,147	8,698	*a* 162,150	177,441+		3,746	8,769	72,515	249,956+
—	—	21,557	22,927+		—	—	—	—
—	1	11	13		3	1	4	17
—	20	912	939		249	150	399	1,338
—	—	4	5		—	3	3+	11
—	—	233	240		—	180	180+	420
17	34	591	650+		194	30	224	874
305	481	10,916	12,089+		5,728	400	6,128	18,217
—	—	1	1		1	—	—	2
3	6	120	130+		480	—	—	610
—	—	1	1		—	1	—	—
—	—	300	300		—	40	—	—
—	—	15	15		—	—	—	—
—	—	15	15		—	—	—	—
—	—	*b* 200,000	205,000		—	—	—	—
—	—	1	1		—	—	—	—
—	—	—	—		—	—	—	—
—	—	600,000	600,000		—	—	—	—
—	—	1,500	1,500		—	—	—	—
—	—	3	3		—	—	—	—
—	—	*c* 40	40		—	—	—	—
—	—	*d* 15	15		—	3	—	—
—	—	1,382	1,382		—	—	—	—
—	—	48,786	48,786		—	—	—	—
—	—	*e* 2	2		—	1	—	—
—	—	(?)	(?)		—	—	—	—

Bible Women receive instruction, there is no separate school. 42–7, been received this year. Comparing figures for church membership Also 32819 taken in by hospitals. 45 41 *b* 100,000 for academies and asylum, one school for blind. 45 48 *d*. 6 Hospitals, 9 Dispensaries

No.

Items \ Missions, Churches or Societies	Bodies co-operating with the Presb. Ch. in U. S. A. (North) 51	Presb. Ch. in U. S. (South) 52	Ref. Ch. of A. (Dutch.) 53
Year when opened	1859	1885	1859
1. Married Missionaries (men) including those on furlough	24	10	9
2. Unmarried Missionaries (men) including those on furlough	1	1	1
3. Unmarried Missionaries (women) including those on furlough	28	7	9
4. Total Missionaries including Wives ...	76	27	28
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	350,000	30,000	30,000
6. Japanese {or Korean / or Formosan} Ordained Ministers.	15	5	11
7. Japanese {or Korean / or Formosan} Unordained Ministers and Helpers.	48	14	15
8. Japanese {or Korean / or Formosan} Bible Women ...	33	7	11
9. Number or Communicants (or Full Members) ...			
10. Total Number of Baptized Persons not included in No. 9			
11. Probationers, Catechumens or Trial Members ...			
12. Baptized Children, (if not included in Nos. 10 or 11)			
13. Total Membership (including Nos. 10, 11 and 12)			
14. Adult Baptisms during the year			
15. Infant " " " "			
16. Confirmations on Confession of Faith ...			
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	100		27
18. Organized Churches			
19. Churches wholly self-supporting (including payment of pastor's salary) ...			
20. Churches partly self-supporting			5
21. No. of Church Buildings			5
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	—	—	15 000

VI

Partial Statistics

Nihon Kirisuto Kyokwai			Bodies co-operating with the Japan Meth. Ch.				
Ref. Ch. in U.S.A. (Ger.) 54	W. U. M. S. 55	Totals (See also No. 15. (N.K.K.) 56	Am. Meth Episc.(North) 57	Am. Meth. Episc.(South) 58	Meth. Ch. of Canada 59	Woman's Miss. Soc.(Canadian) 60	Totals (See also Japan Meth. Ch. No. 12) 61
1879	1871		1873	1836	1873		
9	—	52	11	14	10	—	35
1	—	2	2	1	—	—	3
5	6	55	22	11	—	22	55
24	6	161	46	40	20	22	123
35,810	(?)	—	659,168	98,291	100,000	(?)	857,594
9	—	40	—	—	—	—	—
19	—	96	—	17	—	—	—
21	55	127	—	11	—	16	—
1,672	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
137	—	—	—	—	—	—	—
1,809	—	—	—	—	—	—	—
198	—	—	—	—	—	—	—
10	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
20	8	—	—	30	—	—	—
32	—	—	—	25	—	—	—
4	—	—	—	—	—	—	—
28	—	—	—	—	—	—	—
18	—	—	—	16	—	—	—
39,203	—	—	—	117,149	—	—	—

No.

Items \ Missions, Churches or Statistics	Bodies co-operating with the Presb. Ch. in U. S. A. (North) 51	Presb. Ch. in U. S. (South) 52	Ref. Ch. of A. (Dutch) 53
Year when opened	1859	1885	1859
23 No. of Sunday Schools	74	—	19
24. No. of Teachers and Scholars in same ...	4,396	—	883
25. No. of Young People's Societies in Churches ...	—	—	—
26. Raised by {or Korean / Japanese / or Formosan} Mission Board.	—	—	—
27. Amount raised by {or Korean / Japanese / or Formosan} Church etc.	—	—	1595
28. Amount expended by your Board etc., for work in Japan. {or Korea / or Formosa}	41,810	11,200	18,488
29. Boys' Schools (Boarding)	½	—	1½
30. Students in same (Total)	179	—	393
31. Girls' Schools (Boarding)	6	1	2
32. Students in same (Total)	805	66	2 [illegible]
33. Day Schools, including Kindergartens ...	8	—	—
34 Students in same (Total)	760	—	—
35. Theological Schools	1½	1	½
36. Students in same (Total)	41	12	11
37. Bible-women's Training Schools	1	—	1
38. Students in same (Total)	16	—	(?)
39. Total Number to present time of Graduates from Theological School	88	—	121
40. No. of same still in service	72	—	77
41. Estimated Value of School Property (in *yen*) ...	360,000	32,500	360,000
42. No. of Publishing House	—	—	—
43. Vols. published during current year ...	—	—	—
44. No. of Pages	—	—	—
45. Estimated Value of Publishing Plant (in *yen*) ...	—	—	—
46 Orphanages and Homes	—	—	—
47. Inmates in same	—	—	—
48. Hospitals and Dispensaries	—	—	—
49. In-patients treated	—	—	—
50. Out patients „	—	—	—
51. Industrial Establishments	—	1	—
52. Total Inmates in same	—	22	—

55 39-40 Women Bible readers.

VI (*Continued*)

Partial Statistics

Nipon Kirisuto Kyokwai			Bodies co-operating with the Japan Meth. Ch.				
Ref. Ch. in U.S.A. (Ger.)	W. U. M. S.	Totals See also No. 15 (N. K. K.)	Am. Meth. Episc. (North)	Am. Meth. Episc. (South)	Meth. Ch. of Canada	Woman's Miss. Soc. (Canadian)	Totals (See also Japan Meth. Ch. No. 12)
54	55	56	57	58	59	60	61
1879	1871		1873	1886	1873		
49	28						
2,484	1,200						
2,258							
162,49	275	87,739		17,764			
1		3	1	1			2
359		931	500	220			720
1	1	11	6	1		3	10
170	100	1,416	832	450		500	1,782
		8	11	12		6	29
		760	1,173	1,126		390	2,689
1		4	1	1			2
26		90	19	25			44
1	1	4	1	1			2
5	35	56	21	17			38
50 *a*	31	293	90	24	?		114+
43 *a*	25		?	22			?
118,852	40,000	851,352	1,211,774	316,544			?
1			1				1
100,000			828,380				828,380
2,400,000			60,000,000				60,000,000
8,000			200,000				200,000
			1			2	3
			205			25	230
1						2	3
2						36	62

Directory

Japan and Korea

MISSIONARY DIRECTORY :—1909.

ABBREVIATIONS :—*With names of Secretaries on the field, and total missionaries.*

JAPAN.

1.—A.B.C. —American Board Commissioners for Foreign Missions (76) D.W. Learned, D.D.

2.—A.B.U.—American Baptist Missionary Union (66) J. H. Scott.

3.—A.C.C. —American Christian Convention (9) C.P. German.

4.—B.S. —Bible Societies (6).

(A.B.S.) —American Bible Society (2) H. Loomis.

(B.B.S.) { —British and Foreign Bible Society / —National Bible Society Scotland } (4) F. Parott.

5.—C.C. —Churches of Christ (Disciples) (26) Wm. H. Erskine.

6.—C. of E.—Church of England (166) (C.M.S., M.S.C.C., S.P.G.,) (Included in No. 23).
South Tokyo Diocese, A.F. King.
Osaka Diocese, Bishop Foss.
Hokkaido Diocese, D. M. Lang.
Kyushu Diocese.

7.—C.M.A. —Christian and Missionary Alliance, (8) K. Aurell.

8.—C.M.S. —Church Missionary Society, (109) (Inc. in No. 6).
Hokkaido Mission, D. M. Lang.
Central Japan Mission, C.T. Warren.
Kyushu Mission, A.R. Fuller.

9.—E.A. —Evangelical Association, (7) S. J. Umbreit.

10.—E.C. —Episcopal Church, U.S.A., (73) (Inc. in No. 23).
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Partridge.

11.—F.M. —Free Methodist Church, (11) S. E. Cooper.

12.—G.E.M.—German Evangelical Missionary Society, (German and Swiss), (6) P.E. Schiller.

13.—H.F. —Hephzibah Faith Mission, (5) F.L. Smelser.

14.—Ind. —Independent of Mission Boards.

14a.—J.E.B.—Japan Evangelistic Band.

15.—J.B.T.S.—Japan Book and Tract Society, (2) Geo. Braithwaite.

16.—Luth. —Evangelical Lutheran Missions, including Evangelical Lutheran Church United Synod, South (U.S.A.); Finnish Lutheran Gospels Association, Finland; and United Dannish Evangelical Lutheran Church of America, (17) A. J. Stirewalt.

17.—M.C.C. —Methodist Church of Canada, (45) H. H. Coates.

18.—M.E.C. —Methodist Episcopal Church, (81).
East Japan Mission, E. T. Iglehart.
West Japan Mission, F. N. Scott.

19.—M.E.S. —Methodist Episcopal Church, South, (36) W. K. Matthews.

20.—M.P. —Methodist Protestant Church, (15) E. H. Van Dyke.

21.—M.S.C.C. —Missionary Society of the Church of England in Canada, (10) (Inc. in No. 6). C. H. Shortt.

22.—N.K.K. —Nippon Kirisuto Kyokwai; (C.P.M., P.M., P.M.S., R. C. A., R.C.N.S., W.U.M.) (172).

23.—N.S.K. —Nippon Sei Kokwai, (C. of E., E.C.,) (228).

24.—O.M.S. —Oriental Missionary Society, (8) C. E. Cowman.

25.—P.M. —Presbyterian Church in the United States of America, (Inc. in No. 22) (77).
East Japan Mission, A. K. Reischauer.
West Japan Mission, J. G. Dunlop.

26.—P.M.S. —Presbyterian Church, U.S.A., South, (Inc. in No. 22) (32) C. A. Logan.

27.—R.C.S. —Reformed Churches in America, (Dutch) (Inc. in No. 22) 29).
North Japan Mission, E. R. Miller.
South Japan Mission, Albertus Pieters.

28.—R.C.C. —Roman Catholic Church, (124) F. Evrard.

29.—R.C.U.S. —Reformed Church in the U.S., (German) (Inc. in No. 22) (28) P. L. Gerhard.

30.—R.O.C. —Russian Orthodox Christian Church, (Greek) (1) Bishop Nicolai.

31.—S.A. —Salvation Army, (26).

32.—S.B.C. —Southern Baptist Convention, (18) J. H. Rowe.

33.—S.D.A. —Seventh Day Adventists, (13) H. F. Benson.

34.—S.F. —Society of Friends, (9) Gurney Binford.

35.—S.J.A. —Scandinavian Japan Alliance, (8) Joel Anderson.

36.—S.M. —Seamen's Missions.
Seamen's Mission, Yokohama, W. T. Austen.
Christian Endeavor Home for Seamens, Nagasaki, W. J. Damson.

37.—S.P.G. —Society for the Propagation of the Gospel, (48) (Inc. in No. 6) S. Tokyo, H. F. King.

38.—U.B.C. —United Brethren in Christ, (6) B. F. Shively.

39.—Univ. Universalist Mission, (4) N. I. Lobdell.

40.—W.C.T.U.—World's Woman's Christian Temperance Union, (1) Miss Flora Strout.
41.—W.U.M.—Woman's Union Mission, (Inc. in No. 22) (6) Miss Florence Wells.
42.—Y.M.C.A.—Young Men's Christian Association, (11) (American International Committee), G.M. Fisher.
44.—Y.W.C.A.—Young Women's Christian Association, (World's Committee), (2) Miss A.C. Macdonald.
44a.—A.L.—Apostolic Light, (11) M.L. Ryan.

FORMOSA.

45.—C.P.—Canadian Presbyterian, (10) Milton Jack.
46.—E.P.—English Presbyterian, (17) Wm. Campbell.

(*Not included in above.*)

KOREA.

A.P.—Australian Presbyterian Church, (10).
B.—Baptist Mission, (2).
B.E.M.—Baptist Evangelical Mission, (2).
C.P.—Canadian Presbyterian Church, (15).
M.E.N.—Methodist Episcopal Church, North, (51) A.D. Bunker.
Ind.—Independent of Mission Boards, (2).
M.E.E.—Methodist Episcopal Church, South, (33).
P.M.—Presbyterian Church in U.S.A., South, (3) W.D. Reynolds.
Y.M.C.A.—Young Men's Christian Assoc'n, (5).

ALPHABETICAL LIST.

[* Not supported by Mission Board]

A

Acock, Miss Amy A., 1905, A.B.U., 43 Uchimaru, Morioka
Adams, Miss Alice P., 1891, A.B.C., 37 Hanabatake, Okayama.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimonaka, Hiroshima.
Alcorn, Miss B.H., 1896, M.C.C., (*absent*)
Aldrich, Miss Martha, 1888, E.C., Maruta-Machi, Bashi, Higashi, Kyoto.
Alexander, Rev. R.P. & W., 1893, M.E.C., 2 Aoyama Gakuin, Aoyama, Tokyo.
Alexander, Miss Bessie, 1899, M.E.C., Hirosaki.
Alexander, Miss Sallie, 1894 P.M., Wilmina Jo Gakko, Osaka.
Allchin, Rev. Geo. & W., 1882, A. B. C., 31 Kawaguchi-cho, Osaka.
Allchin, Miss F.S. 1909, A.B.C., Doshisha Jo Gakko, Kyoto.
Allchin, Miss Marion, 1908, A.B.C., 31 Kawaguchi-cho, Osaka.
Allen, Miss A.W., 1905, M.C.C., Kofu, Yamanashi-ken.
Alling, Miss H. S., 1887, M. E. C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama.
Ambler, Rev. J.C. & W., 1889, E.C., Hirosaki.
Anchen, L'Abbé P., 1903, R.C.C., Hakodate.
Anderson, Rev. Joel & W., 1900, S. J. A., Takayama, Hida, Gifu ken.
Anderson, Miss H., 1891, S.J.A ,(*absent*) Albert City, Iowa, U.S.A.
Anderson, Rev. P. & W., 1879 E.P., Tainan, Formosa.
Andrews, Rev. R. W. & W., 1899, E.C., Akita.
Angles, Rev. J.B., 1890, R.C.C., Tamatsukuri.
Archer, Miss A.L., 1899, C. of E., Nagano.
Armbruster, Miss Rose T., 1903, C.C., Tokyo.
Armstrong, Miss M.E., 1903, M.C.C., (*absent*)
Armstrong, Rev. R. C. & W., 1903, M.C.C., Hamamatsu, Shidzuoka-ken.
Asbury, Miss Jessie J., 1901, C.C., 16 Nakanaga-cho, Akita.
Ashbaugh, Miss A.M. 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Atchison, Rev. R. & W., 1904, Ind., Osaka.
Atkinson, Miss Anna P., 1882, M.E.C., 10 Sanchome, Higashi Kataha, Nagoya.
Atkinson, Miss M.J., 1899, P.M.S., Kochi.
Auger, Rev., 1908. R.C.C., Sendai.
Aurientis, L'Abbé P., 1878, R.C.C., Kyoto.

Aurell, Rev. K.E. & W., 1899, C.M.A., 3 Shirotori-cho, Atsuta, Nagoya.
Austen, Rev. W.T. & W., 1873, S.M. 82 Yamashita-cho, Yokohama.
Axling, Rev Wm. & W., 1901, A.B.U., 6 Ura-Sarugaku-cho, Tokyo.
Ayres, Rev. J.B. & W., 1888, P. M., Yamaguchi.

B

Babcock, Miss B.R., 1897, E.C., Fukushima, Fukushima-ken.
*Baldwin, Rev. J.M. & W., 1899, C. of E., Toyohashi.
Balet, L'Abbé L., 1896, R.C.C., 6 Sarugaku-cho, Kanda, Tokyo.
Balle t e, L'Abbé Justin, 1877, R.C.C., Tokyo.
Ballagh, Rev. J. H., D.D. 1861, R.C.A., 48 C. Bluff, Yokohama.
Ballagh, Mr. J.C. & W., 1875, P.M., Meiji Gakuin, Tokyo.
Ballard, Miss S, 1892, C. W. W., 3 Yarai-machi, Ushigome, Tokyo.
Barclay, Rev. T. & W., 1875, E.P., (*absent*).
Barnett, Miss Margaret, 1888 E.P., Tainan, Formosa.
Barnes, Miss, E.E., 1892, C.M.A., Sawa Kami, Atsuta, Nagoya.
Barrows, Miss M.J., 1876, A.B.C., Kobe.
Bartlett, Rev. S.C. & W., 1887, A.B.C., Otaru.
Batchelor, Rev. J.,F.R.S.G., & W., 1879, C. of E., (*absent*).
*Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., (*absent*).
Beatty, Miss Rose, 1907, M.C.C., Ueda, Nagano-ken.
Bedinger Geo. R. & W, 1908, E. C., Akita.
Bennett, Rev. A A.,D.D., & W., 1879, A B U., 67 B. Bluff, Yokohama.
Bennett, Rev. H.J. & W., 1901, A.B.C., (*absent*).
Benninghoff, Rev. H. B. & W., 1907, A.B.U., 110 Zoshigaya, Koishikawa, Tokyo.
Benson, H.F. & W., 1906, S.D.A., Hiroshima.
Bergstrom, Rev. F.O.C. & W., 1893, S.J.A., 920 Uenohara, Nakano, Tokyo-fu.
Berlioz, Rt. Rev. Bishop, 1875, R.C.C., Sendai, Miyagi-ken.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Aoyama, Tokyo.
Bertels, Rev. C.N. & W., 1904, M.E.C., (*absent*) Pacific Grove, Cal. U.S.A.
Bertrand, L'Abbé Fr., 1890, R.C.C., Kokura, Fukuoka-ken.
Bertrand, L'Abbé J., 1890, R.C.C., Leper Hospital, Fujioka-mura, Koyama, Gotemba, Shidzuoka-ken.
Beuve, L'Abbé A.P., 1897, R.C.C., Kofu.
Biannic, L'Abbé Jean, 1898, R.C.C., Aomori.
Bickel, Capt. L. W. & W., 1898, A. B. U., 47 Shimotera-machi, Himeji.

Bickersteth, Mrs., Edw. ( ) C. W. W., Shidzuoka.
Bigelow, Miss G.S., 1886, P.M., Yamaguchi.
Bigelow, Miss Florence J., 1907, P.M., Yamaguchi.
Billing, L'Abbé L., 1895, R.C.C., Numadzu.
Binford, Gurney W. 1893, & W. 1899, S.F., 26 Bizen-machi, Mito, Ibaraki-ken.
Bing, Miss Anna V., (*absent*) Kansas City, Mo., U.S.A.
Birraux, L'Abbé J., 1890, R.C.C., Tsu, Ise.
Bishop, Rev. Chas. & W., 1879, M.E.C., 15 B, Tsukiji, Tokyo.
Bishop, Rev. Wm.J. & W., 1899, Ind., (*absent*) Midlothian Texas, U. S. A.
Blackmore, Miss J.S., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Blackstock, Miss Ella H., 1889. M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Blount, Miss M.L., 1906, M.E.S., 133 Kami Nobori-cho, Hiroshima.
Boehrer, Rev. J.E., 1880, R.C.C., Fukuoka.
Bois, Rev. T.E., 1900, R.C.C., Hibosashi-mura, Hirado, Nagasaki-ken.
Bonnet, Rev. F., 1803, R.C.C., Oshima, Kagoshima-ken.
Bonnell, Miss Maud, 1899, M.E.S., 35 Yochome, Nakayamatedori, Kobe.
Booth, Rev. E.S., & W., 1879, R.C.A., 178 Bluff, Yokohama.
Bosanquet, Miss A.C., 1892, C. of E., 145 Kokutaiji-mura, Hiroshima.
Bosanquet, Miss N., 1908, C. of E., Okuhirano, Kobe.
Bottige, Rev. L.H., 1894, R.C.C., Oshima, Kagoshima-ken.
Bouldin, Rev. G.W. & W., 1906 S.B.C., Fujidana, Fukuoka.
Boulton, Miss E.B., 1883, C. of E., Minamino-cho, Satsuma-dori, Osaka.
Bousquet, L'Abbé S., ( ) R.C.C., Komatsubara-cho, Osaka.
Boutflower, Bishop, Cecil H. 1909, C. of E., 11 Sakai-cho, Shiba, Tokyo.
Boutflower, Miss M. M., 1909, C. of E., 1 Nagasaka-cho Azabu, Tokyo.
Bowles, Gilbert & W., 1901, S.F. 30 Koun-machi, Mita, Shiba, Tokyo.
Bowman, Miss N. F. J., 1907, C. of E., 174 Shinonome-cho, Higashi-ku, Osaka.
Boyd, Miss L.H., 1902, E.C., Tokyo.
Boyes, Rev. G.S. & W., C. of E., ( ) Goban cho, Okayama.
Braddock, Mr W.H., 1908. Y.M.C.A.T., Yamaguchi.
Bradshaw, Miss A.H., 1889. A.B.C., Rokken-cho, Sendai.
Braithwaite, Mr. Geo. & W., 1900, J.B.T.S., 5 Hikawa-cho. Akasaka, Tokyo.
Brand, Rev. J.C. & W., 1890, A.B.U., 30 Tsukiji, Tokyo,
Brenguier, Rev. L., 1894, R.C.C., Hitoyoshi, Kumamoto-ken.
Breton, Rev. M.J., 1899 R.C.C., Kuroshima, Nagasaki-ken.

Breton, Rev. M.J., 1899, R.C.C., Hirosaki.
Briggs, Rev. F.C. & W., 1902, A.B.U., 47 Shimotera-machi, Himeji.
Bristowe, Miss L.M., 1899, E.C., Aomori.
Brokaw, Rev. H. & W., 1896, P.M., Kure.
Brown, Rev. C.L., D.D., & W., 1898, Luth., Furushin Yashiki, Kumamoto.
Brown, Homer J., 1908 Y.M.C.A.T., Nagaoka.
Brownlow, Miss M., 1894, C. of E., (*absent*).
Bryan, Rev. A.V. 1882 & W., 1887. P.M., Port Arthur, Manchuria
Bryan, Rev. J. Ingram & W., Ind. 53 Nakayamate-dori, Kobe.
Bryant, Miss E.M., 1896, C. of E., Piratori, Hokkaido.
Bryant, Miss D.M., 1909, C. of E., The Firs, Shinomiya, Kobe.
Buchanan, Rev. W.C. & W., 1891, P.M.S. (*absent*)
Buchanan, Rev. W. McS. & W., 1895, P.M.S., 20 Yamamoto-dori, 4 chome, Kobe.
Bull, Miss Leila, 1888, E.C., 6 Kawaguchi cho, Osaka.
Bullen, Rev. W.B. & W., 1904, A.B.U., 27 Nakajima-cho, Sendai.
Bullis, Miss E.M., 1905, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Buncombe, Rev. W.P. & W., 1888, C. of E., Tokyo.
Burden, Rev. W.D. & W., 1898, S.D.A., 846 Sendagaya, Tokyo.
Burnside, Miss, C.L. 1896, C. of E., Gorakuji-cho, Fukuoka.
Butler, Miss A.E., 1885, E.P., (*absent.*)
Buxbaum, Mr. Chas. H., 4 Kobinata, Dai machi, Itchome, Koishikawa, Tokyo.
Buys, Miss Jennie, 1909, R.C.A. 45 Shimotatsuo-cho Kagoshima.
Buzzell, Miss A.S., 1892, A.B.U., 29 Nakajima-cho, Sendai.

C

Cadilhac, L'Abbè H.L., 1882, R.C.C., 13 Matsugamine, Utsunomiya.
Caldwell, Mr. A.O., 1908 Y.M.C.A.T., Fukuchiyama.
Callahan Rev. W.J. & W., 1891, M.E.S., (*absent*).
Caloin, Rev. E., 1897, R.C.C., Chiba, Chiba-ken.
Cambridge, Rev. C.O.P., 1906, C. of E., 12 Higashi Kusabuka, Shidzuoka.
Campbell, Rev. Wm. M. & W., 1871, E.P., (*absent*).
Campbell, Miss E.R., 1905, P.M., 33 Kami-niban-cho, Kojimachi, Tokyo.
Carpenter, Miss M.M., 1908, A.B.U., 10 Fukuro-machi, Surugadai, Tokyo.
Carter, Adjutant H. & W., 1906, S.A., 276 Yamashita-cho, Yokohama.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C., Karasumaru dori, Kyoto,
Case, Miss L. E., 1892, A.B.C., (*absent*) Worcester, Mass, U.S.A.

Cassidy, Rev. F.A. & W., 1888, M.E.C., (*absent*).
Castanier L'Abbé B., 1899, R.C.C., Maizuru.
Cavaignac, L'Abbé Ed., ( ) R.C.C., Sendai, Kagoshima-ken.
Ceselin, L'Abbé G., 1899, R.C.C., Kita Fukashi, Matsumoto, Shinshu.
Cesselin, L'Abbé C., 1907, R.C.C., Sendai, Miyagi-ken.
Cettour, L'Abbé J., 1895, R.C.C., Yamaguchi.
Chambon, L'Abbé J.A., 1900, R.C.C., Hakodate.
Chandler, Miss A.B., 1899, Ind., Sapporo.
Chapdelaine, Rev. A., 1896, R.C.C., (*absent*).
Chapin, Mr. M.E. 1909, Y.M.C.A.T., Takiyama, Yamaguchi-ken.
Chapman, Rev. G. & W., 1884, C. of E., (*absent*).
Chapman, Rev. J.J. & W., 1899, E.C., Tenman, Nara, Yamato.
Chappell, Rev. B. & W., 1890, M.E.C. 1 Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Rev. J. & W., 1895, E.C., Naka-machi, Mito.
Charron, L'Abbé T., 1891, R.C.C., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C.C., Osaka.
Cherel, Rev. J.M., 1892, R.C.C. Sarugaku-cho, Kanda, Tokyo.
Cholmondeley, Rev. L.B., 1887, C. of E., 25 Iwato-cho, Ushigome, Tokyo.
Clagett, Miss M.A., 1887, A.B.U., (*absent*) Leitchfield, Ky., U.S.A.
Clark, Rev. C.A. & W., 1887, A B.C., Miyazaki, Kyushu.
Clarke, Rev. W.H. & W., 1899, S.B C., 135 Kyomachi, Nichome, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., Joshi Seigakuin, Takinogawa, Tokyo-fuka.
Clement, Prof. E.W. & W., 1894, A.B.U., (Mrs. C. *absent*) 29 Sanaizaka, Ichigaya, Tokyo.
Clinton, Mr. J.M. & W., 1906, Chinese Y.M.C.A., 21 Rokuchome, Iida-machi, Tokyo.
Coates, Rev. H.H., D.D. & W., 1890, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
Coates, Miss A.L., 1895, M.P., 10 Motoshiro-cho, Hamamatsu.
Cobb, Rev. E.S. & W., 1904, A.B.C., Karasumaru-dori, Kyoto.
Cockram, Miss N.C., 1893, C. of E., Kagoshima.
Cody, Miss Mary, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Colborne, W. W., M.D., & W., 1897, C. of E. (*absent*).
Colburn, Mr. C.R., 1909, Ind. 95 Kadota Yashiki, Okayama.
Colby, Miss A.M., 1879, A.B.C., Umeda, Osaka.
Coleman, E.H. & W., 1907, S.F., 30 Koun-cho, Mita, Shiba, Tokyo.
Combaz, Rt, Rev. J.C. 1880, R.C.C., Nagasaki.
Condon, Major J. & W., 1905, S.A., 52 C. Bluff, Yokohama.
Connolly, Rev. W.C., & W., 1907, M.C.C., 16 Tatsuoka-cho, Hongo, Tokyo.
Conneli, Miss Hannah, 1905, C.P., Tamsui, Formosa.

Converse, Miss C.A., 1889, A.B.U. 34 Bluff, Yohohama.
Cook Rev. H.H. & W., 1902, R.C.U.S., Chitose-en, Yamagata, Yamagata-ken.
Cook, Miss M.M., 1905, M.E.S., Kami-Nagarekawa-cho, Hiroshima.
Cooke, Rev. A.W. & W., 1899, E.C., Sendai.
Cooper, Rev. S.E. & W., 1906, F.M., 152 Aioi-cho, Akashi.
Corgier, L'Abbé F. 1897, R.C.C., Wakamatsu, Fukushima-ken.
Cornwall-Leigh, Miss C. of E., Tokyo.
Cornier, L'Abbé A., 1900, R.C.C., Otaru, Hokkaido.
Corre, Rev. J.M., 1873, R.C.C., Yatsushiro, Kumamoto-ken.
Correll, Rev. I.H., D.D., & W., 1872, E.C., (*absent*).
Correll Miss Ethel, 1908, E.C., Akita,
Cosand, Rev. Joseph & W., 1885, U.B.C., (*absent*) Carmel, Ind. U.S.A.
Cotrel, L'Abbé, 1902, R.C.C., Nakatsu, Oita-ken.
Couch, Miss S.M., 1902, R.C.A., Sturges Seminary, Nagasaki.
Cousin, Rt. Rev. Bishop J.A., 1866, R.C.C., Nagasaki.
Cowman, Rev. C.E. & W., 1901, O.M.S., Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Cox, Miss A.M., 1900, C. of E., 7 Shindaiku-cho, Nagasaki.
Cozad, Miss Gertrude, 1888, A.B.C., 59 Nakayamate-dori, 6 chome, Kobe.
Craig, Miss M., 1903, M.C.C., (*absent*) Montreal, Quebec, Canada.
Crawford, Miss O.M. 1902, C. of E., (*absent*).
Cribb, Miss R , 1909, J.E.B., 144, of 1, Okuhirano-mura, Kobe.
Crombie, Miss M.E., 1893, M.C.C., Shidzuoka.
Crosby, Miss J.N., 1871, W.U.M., 212 Bluff, Yokohama.
Cross, Miss, 1907, C.W.W., 16 Hirakawa-cho, Kojimachi, Tokyo.
Curtis, Rev. F.S. & W., 1887, P.M., Pyeng Yang, Korea.
Curtis, Rev. W.L. & W., 1890, A.B.C., Niigata.
Cuthbert, Rev. W.J. & W., 1902, E.C., Maruta machi, Hiromichi Kado, Kyoto.
Cuthbertson, Mr. James, 1905, J.E.B., (*absent*).

D

Dalibert, L'Abbé Desire, 1884, R.C.C., Yamagata.
Damson, W.J., 1906, S.M., Nagasaki.
Daniel, Miss Nell M., 1898, M. E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Daniels, Miss Mary B., 1889, A.B.C., 25 Kawaguchi-cho, Osaka.
Danielson, Miss Mary, 1902, A.B.U., 119 Tani-machi, 9 chome, Higashiku, Osaka.
Daridon, Rev. H., 1886, R.C.C., Tottori.
Daughaday, Miss M.A., 1883, A.B.C., Sapporo.
Daumer, Rev. J.M., 1895, R.C.C., (*absent*).

Davey, Rev. P.A. & W., 1899, C.C., 72 Miyogadani, Koishikawa Tokyo.
Davies, Rev. A. E., 1908, E. P., Tainan, Formosa.
Davis, Rev. J.D., D.D., & W., 1871, A.B.C., Karasumaru-dori, Kyoto.
Davis, Rev. J. Merle & W., Y.M.C.A., 7 Higashi Yamate, Nagasaki.
Davis, Rev. W.A. & W., 1891, M.E.S., (*absent*) Mission Rooms, Nashville, Tenn., U.S.A.
Davis, Miss Ruth F., 1909, W.C.T.U., Meji Gakuin, Tokyo.
Davison, Rev. C. S. & W., 1893, M. E. C., 4 Aoyama Gakuin, Aoyama, Tokyo.
Davison, Rev. J.C., D.D, & W., 1873, M.E.C., 435 Shinyashiki, Kumamoto.
Day, Miss I. B., 1908, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Day, Mr Geo. M. 1909, Y.M.C.A., 22 Fujimicho, Gochome, Kojimachi, Tokyo.
Deed, Miss A.M., ( ) C. of E., (*absent*).
De Forest, Miss Charlotte B., 1903, A.B.C., 60 Yamamoto-dori, 4 chome, Kobe.
De Forest, Rev. J.H., D.D. & W., 1874, A.B.C., Rokken-cho, Sendai.
Deffrennes, Rev. Jos., 1892, R. C.C., (*absent*).
Demangelle, Rev. A H., 1892, R. C C., 19 Sekiguchi, Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T. W. B. & W., 1880, M. E. S., Matsuyama, Iyo.
Denton, Miss M.F., 1888, A.B.C, Doshisha Jo Gakko, Kyoto.
DeWolf, Miss H.E., 1904, M.C.C., Ueda, Nagano-ken.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
*Dickinson, Miss E., 1897, M.E.C., 37 Bluff, Yokohama.
Dixon, Miss E., 1906, C. of E, 12 Shinryudo-cho, Azabu, Tokyo.
Dodge, Miss K.A., 1903, A.B.U., 47 Shimotera-machi, Himeji.
Dodge, P.H., Ind. 1607, 10 Omote Jinbo-cho, Kanda, Tokyo.
Dooman, Rev. Isaac 1887, E.C., Wakayama
Dossier, L'Abbé R. 1901 R.C.C., Morioka.
Dowd, Miss Annie, 1888, P.M.S., 180 Takajo-machi, Kochi.
Dozier, Rev. C.K. & W., 1906, S.B.C., Tanaka-machi, Nakajima, Shimonoseki.
Draper, Rev. G. F. & W., 1880, M. E. C., 222 A Bluff, Yokohama.
Drouart de Lezey, L'Abbé F. L., 1873. R.C.C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Dunlop, Rev. J.G., 1887, & W., 1894, P.M., 51 Hoekami-cho Fukui.
Dunning, Rev. M.D. & W., 1902, (Mrs D. *absent*) A.B.C., Kyoto.
Dunscombe, Dr W.C. & W., 1908, S.D.A., 30 Oiwake-cho, Hongo, Tokyo.
Durand, Rev. J. E., 1885, R. C. C., Iwojima, Nagasaki-ken.
Duthu, L'Abbe' J.B., 1885, R.C.C., Okayama.
Dyer, Mr A.L. & W., 1905, J.E.B., 1202 Okuhirano-mura, Kobe,

E

Edmeades, Miss E., 1904, J.E.B., (*absent*).
Elliott, Rev. Wm. & W., ( ) Ind. Hiroshima.
Ellis, Miss Sarah, 1902, S. F., 30 Koun-machi, Mita, Shiba, Tokyo.
Elwin, Rev. W.H. & W., 1907, C. of E. 7 Sasugaya-cho, Koishikawa, Tokyo.
Erdman, Rev. J.P. & W., 1903, P.M. Honolulu, Hawaii.
Engle, Mr Ira, & W., 1908, H.F, 2124 Minami Ota, Yokohama.
Erffmeyer, Miss Edna L, 1906, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Erickson, Rev. S.M. & W., 1905, P.M.S., Takamatsu.
Erskine, Rev. W. H. & W., 1904, C.C., Tsukiji, Shimohon-cho, Akita.
Evans, Rev. Chas. H. & W., 1894, E. C., 32 Kita Kuruwa-cho, Maebashi.
Evans, Miss Sala, 1893, P.M.S., Kinjo Jogakko, Shirakabe-cho, 4 chome, Nagoya.
Evans, Miss A., 1901, C. of E., Asahigawa.
Evans, Major W.H. & W., ( ) S.A., 11 Ginza, Nichome, Tokyo.
Evrard, L'Abbé F., Vicar Gen., 1867, R.C.C., 35 Tsukiji, Tokyo.

F

Fage, L'Abbé F., 1883, R.C.C., Kobe.
Faurie, L'Abbé U., 1873, R.C.C., Aomori.
Faust, Rev. A.K. & W., 1900, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Favier, L'Abbe' Joseph, 1888, R.C.C., Hakodate.
Ferguson, Rev. D., & W., 1899 E. P., Tainan, Formosa.
Ferguson, Rev. J.Y., M.D., & W., 1905, C.P., Tamsui, Formosa.
Ferrand, Rev. P.C., 1890, R.C.C., Chikara machi, Nagoya.
Ferrie, Rev. J.B., 1880, R.C.C. (*absent*).
Fernance, Adj. Miss C., 1898, S.A., 11 Ginza, Nichome, Tokyo.
Field, Rev. F. W. & W., 1901, S. D. A., 30 Oiwake-cho, Hongo, Tokyo.
Finlay, Miss Alice, 1905, M.E.C., Fukuoka.
Fisher, Rev. C.H.D. & W., 1882, A.B.U., 30 B Tsukiji, Tokyo.
Fisher, Mr Galen M. & W., 1898, Y. M. C. A., 22 Fujimi-cho, 10 chome, Kojimachi, Tokyo.
Forbes, Miss M. C. R., 1905, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Forrest, Miss Annie L, 1889, M. P., (*absent*).
Forest, Miss G.A. ( ) Sendai.

Foss, Rt. Rev. Bishop H.J., D.D., & W., 1876, C. of E., The Firs Kobe Shinomiya, Kobe.
Foster, W. L. & W., 1908, S.D.A., 73 Yamamoto dori, 1 chome, Kobe.
Foxley, Rev. C. I. & W., 1909, C, of E., Kobe,
Fraineau, Rev. Th., 1873 R.C.C., Urakami, Nagasaki-ken.
Freeth, Miss F.M., 1896, C. of E., (*absent*).
Fressenon, L'Abbé M., 1903 R.C.C., Oshima, Kagoshima-ken.
Froste, Miss E., 1900, Ind. (*absent*).
Fry, Rev. E.C. & W., 1894, A.C.C., Nijo-machi, Utsunomiya, Tochigi ken.
Fugill, Miss F.M., 1893, C. of E., Kennai, Hamada, Iwami.
Fulkerson, Rev. E.R., D.D., & W., 1886, M.E.C., (*absent*) Univ. Place, Neb., U. S. A,
Fuller, Rev. A.R. & W., (*absent*).
Fulton, Rev. G.W. & W., 1889, P.M., Kanazawa.
Fulton, Rev. S. P., D. D., & W., 1888, P. M. S., (*absent*).

G

Gaines, Miss N. B., 1898, M. E. S., Kami Nagarekawa cho, Hiroshima.
Galgey, Miss L.A., 1899, C. of E., Asahi-cho, Yonago, Hoki.
Gardner, Miss Minnie, 1908, M.E.C., Hirosaki.
Gardener, Miss, 1907, C. of E., Gifu.
Gardiner, Mr J. McD. & W., 1880, E. C., 15 Goban-cho, Kojimachi, Tokyo.
Garman, Rev. Clark P. & W., 1906, A.C.C., 41 Karahori-cho, Sendai, Miyagi ken.
Garnier, Rev. L.F., 1885, R.C.C., Sakitsu, Amakusa, Nagasaki-ken.
Garner, Miss Virginia, 1905, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Garvin, Miss A.E., 1882, P.M., Tsu, Ise.
Gauld, Rev. Wm. & W., 1892, C.P., Tamsui, Formosa.
Geley, Rev. J.B., 1895, R.C.C., Wakayama.
Gemmill, Rev. W.C., 1895. C. of E., 11 Sakae cho, Shiba, Tokyo.
Gerhard, Prof. Paul L. & W., 1897, R.C.U.S., 59 Kwozenji-dori, Sendai.
Gerhard, Miss Mary E., 1905, R.C.U.S., 59 Kwozenji-dori, Sendai.
Gheer, Miss Jennie M, 1879, M.E.C., Kagoshima.
Gibbons, Miss K. Anna, 1903, P.M. (*absent*).
Gillespy, Miss J.C., 1902, C. of E. (*absent*).
Gillett, Miss E.R., 1896, Ind. (*absent*).
Giraudias, L'Abbé, 1903, R.C.C., Maebashi.
Gleason, Mr. Geo. & W., 1901, Y.M.C.A , 32 Kawaguchi, Osaka.
Glenn, Miss Agnes, 1901, H.F., Choshi, Shimosa.
Glenn, Miss Lizzie, 1903, H.F., (*absent*).

Gorbold, Rev. R.P., 1905, & W., 1892, P.M., Ichijo, Muromachi, Kyoto.
Gordon, Miss F.M., 1906, A. B. C., 60 Yamamoto-dori, 1 chome, Kobe.
Gordon, Mrs. A.D., 1872, A.B.C., Nashinoki cho, Kyoto.
*Gordon, Mrs. E.A., 1907, C. of E., 45 Hikawa cho, Akasaka, Tokyo.
Gracy, L. Abbé L., 1897, R.C.C., (*absent*).
Gray, Rev. W.R. & W., 1886, C. of E., 23 Kawaguchi, Osaka.
Greene, Fred E., 1907, Y.M.C.A.T., 142, Okazaki cho, Kyoto.
Greene, Rev. D.C., D.D., & W., 1869, A.B.C., (*absent*).
Gregson, Miss D. 1907, C. of E., 15 Nakayamate, dori, 6 chome, Kobe.
Gressitt, J.F. & W., 1907, A.B.U., 15 Dote Samban-cho, Koji-machi, Tokyo.
Grey, Rev. W.T., 1905, C. of E., 11 Sakae cho, Shiba, Tokyo.
Griffin, Miss A., 1902, C. of E., (*absent*).
Griffiths, Miss M. B., 1889, M. E. C., Hirosaki.
Grinand, L'Abbé A., 1902, R.C.C., Otsu.
Griswold, Miss Fannie E., 1889, A.B.C., Maebashi, Jōshu.
Grose, Miss N.V., 1908, M.P., 224 B. Bluff, Yokohama.
Grover, Mr. D.I., & W., 1904, A.B.C. (*absent*).
Guerin, L'Abbé J.N., 1896, R.C.C., 44 Yamate-cho, Yokohama.
Gulick, Rev. S. L., D. D., & W., 1888, A. B. C., Nashinoki cho, Kyoto.

H

Haden, Rev. T.H. & W., 1895, M.E.S., Box 54, Sannomiya, Kobe.
Hager, Rev. S.E. & W., 1893, M.E.S., Yochome, Kitano-cho. Kobe.
Hagin, Rev. Fred E. & W., 1900, C.C., (*absent*) Hollywood, Los Angeles, Calif. U.S.A.
Hail, Rev. A.D., D.D., & W., 1878, P.M., 33 Kawaguchi cho, Osaka.
Hail, Miss A.N., 1902, P.M., Kanazawa.
Hail, Rev. J.B., D.D., & W., 1877, P.M., Wakayama, Kii.
Hail, Rev. J.E. & W., 1900, P.M., Tsu, Ise.
Halbout, Rev. A., 1888, R.C.C., Akaogi mura, Oshima, Kagoshima-ken.
Haller, Miss Cora, 1903, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Halsey, Miss L.S., 1904, P.M., 33 Kami-niban-cho, Kojimachi, Tokyo.
Hamblen, Rev. S.W. & W., 1889, A.B.U., (*absent*) c/o A.B.M. Union, Box. 41, Boston, Mass., U.S.A.
Hamilton, Rev. H.J. & W., 1892, C. of E., Higashi Kataha, Nagoya.

Hamilton, Miss L.C., 1887, C. of E., 12 Kawaguchi, Osaka.
Hamilton, Miss E., 1908, C. of E., 1 Nagasaka cho, Azabu, Tokyo.
Hampton, Miss M.S., 1881, M.E.C., (*absent*). 85 Sunset Ave., Grand Rapids, Mich., U.S.A.
Hansee, Miss Martha L., 1907, 15 B Tsukiji, Tokyo.
Hansen, Miss Kate J., 1907, R.C.U.S., Miyagi Jogakko, Sendai,
Hargrave, Miss I.M., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Harnois, Rev. F.D., 1894, R.C.C., Kyobashi-ku, Akashi cho, Tokyo.
Harrington, Rev. C.K., D.D. & W., (Mrs. H. *absent*) 1886, A.B.U., 75 Bluff, Yokohama.
Harrington, Rev. F.G., 1887, A. B. U., (*absent*) Wolfville, N.S., Canada.
Harrington, Capt., Miss N., 1906, S.A., 11 Ginza, Nichome, Tokyo.
Harris, Bishop, M.C., D.D., L.L.D., & W., 1873, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Harrison, Miss Jessie, 1896, J.E.B., (*absent*).
Hart, Miss C.E., 1889, M.C.C., Ueda, Nagano ken.
Hathaway, Miss M.A., 1905, Univ. 50 Takata, Oimatsu-cho. Koishikawa, Tokyo.
Hauch, Rev. J.P. & W., 1899, E.A., Tsukiji, Tokyo.
*Head, Miss Jane, 1890, C. of E., (*absent*).
Heaslett, Rev. S. & W., 1900, C. of E., (*absent*).
Heaton, Miss C A., 1893, M. E. C., Sendai.
Heicher, Mr. M.K.W. & W., 1907, M.E.C., 12 C Higashi Yamate, Nagasaki.
Heckleman, Rev. F.W. & W., 1906 M.E.C., 2 Naebo-mura, Sapporo.
Hennigar, Rev. E.C. & W., 1905, M.C.C., Fukui.
Henty, Miss A.M., 1905, C. of. E., Tsukasa-machi, Gifu.
Herboltzheimer, J.N. & W., 1906, S.D.A., Yamamoto-dori, Nichome, Kobe.
Hereford, Rev. W.F. & W., 1902, P.M., Yamada, Ise.
Hermann, Miss Valentine, 1903, Y.M.C.A. (*absent*).
Herve, L Abbé, 1897, R.C.C. Tsurugaoka.
Hessler, Miss Minnie, 1907, F.M., 1921, Hidein-cho, Tennoji, Osaka.
Heuzet, Rev. A.E., 1895, R.C.C., Kirinoura, Goto, Nagasaki-ken.
Hewett, Miss E.J., 1884, M.E.C., Sendai.
Heywood, Miss G., 1904, E.C., (*absent*).
Hibbard, Mr. C.V. & W., 1902, Y.M.C.A., Dalny, Manchuria.
Hill, Rev. G.W. & W., 1895, A.B.U., (*absent*) c/o Rev. C.M. Hill D.D., Berkeley, Calif., U.S.A.
Hill, Rev L.P., 1907, C. of E. Shinkura-cho, Tokushima.
Hind, Rev. J. & W., 1890, C. of E., 107 Higashi Kajimachi, Kokura, Fukuoka-ken.
*Hindle, Thos. W. & W., 1909, A.F.M., 34 B. Tsukiji, Tokyo.
Hitch, Mr. T.G. & W., 1908, Y.M.C.A.T., Etajima.

Hocking, Miss J.C , 1908, A.B.C., 60 Yamamoto-dori, 4 chome, Kobe.
Hodder, Commissioner & W., 1908, S A., 11 Ginza, Nichome, Tokyo.
Hodges, Miss Olive I., 1902, M.P., 224 Bluff, Yokohama.
Hoekje, Rev. Willis G., 1907, R.C A., 12 D, Higashi Yamate, Nagasaki.
Hoffsommer, Mr. W E. & W. 1907, R.C.A., 13 Toriizaka, Azabu, Tokyo.
Hogan, Miss F.M.F , 1892, C. of E., 1 Nagasaka cho, Azabu, Tokyo.
Holbrook, Miss M.A., 1889, A.B.C., 60 Yamamoto dori, 4 chome, Kobe.
Holland, Miss J.M., ( ) C. of E., Osaka.
Holmes, Rev. C.P. & W., 1906, M.C.C., Hamamatsu.
*Horne, Miss, A.J.C., 1906, C. of E., 50 Takara-machi, Kokura.
Houston, Miss Ella, 1892 P.M.S. (*absent*).
Howard, Rev. A.T., D.D., & W., 1898, U.B.C., 1912, Shimo-Shibuya, Tokyo.
Howard, Miss R.D., 1891, C. of E., (*absent*).
Howe, Miss Annie L., 1887, A.BC., 22 Rokuchome, Nakayamate-dori, Kobe.
Howie, Miss J.L., 1900, M.C.C , 8 Toriizaka, Azabu, Tokyo.
Hoyt, Miss Olive S., 1902, A.B.C.. 60 Nakayamate-dori, 4 chome, Kobe.
Hughes, Mr. H. & W., 1880, C. of E., 5 Nakayamate-dori, Sanchome, Kobe.
Hughes, Miss Alice M. 1897, C. of E., 134 Yone machi, Kushiro, Hokkaido.
Hughes, Miss E.E., ( ) C. of E. 134 Yone-machi, Kushiro, Hokkaido.
Hughes, Miss E.M., 1906, C. W.W., 16 Rokuchome, Hirakawacho, Kojimachi, Tokyo.
Hughes, Miss Grace A., 1900, A.B.U., (*absent*) 246 Pacheco St., Los Angeles, Calif., U.S.A.
Huhold, Miss E.M.S., 1892, C. of E., Buhei-cho, 2 chome, Nagoya.
Hutchinson, Rev. A.B , & W., 1881, C. of E., (*absent*).
Hutchinson, Rev. A.C., 1909, C. of E., Kagoshima.
Hutt, L'Abbé Alfred, 1898, R.C.C., Asahigawa.

I

Iglehart, Rev. E.T. & W., 1904, M.E.C., Hirosaki.
Iglehart, Rev. C.W., 1909, M.E.C., Aoyama Gakuin, Aoyama, Tokyo.
Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji, Gakuin Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Sapporo.

J

Jacquet, L'Abbé Vicar Gen., C., 1887, R.C.C., Shimizu-koji, Sendai
Jack, Rev. Milton, & W., 1905, C.P., Tamsui, Formosa.
Jeffreys Rev. H.S. & W., E.C., (Mrs. J. *absent*) 35 Tsukiji, Tokyo.
Jex-Blake, Miss M.B., 1898, C. of E., Sei-Kokwai, Muroran.
Johnson, Miss Rose, 1906, C.C., Sendai.
Johnson, Rev. W.T., & W., 1902, P.M., Sapporo.
Johnson, Miss Kate V., 1886, C.C., Sendagaya, Tokyo.
Johnstone, Miss Janet M., 1905, P.M., Hokuriku Jo Gakko, Kanazawa.
Joly, Rev. E. Cl., 1885, R.C.C., Miyazaki, Miyazaki-ken.
Jones, Rev. H.P. & W., 1903, M.E.S., 111 Sosui Hama, Hiromichi, Nishi, Kyoto.
Jones, Rev. E.H. & W., 1888, A.B.U., (Mrs. J. *absent*) 462 Minamimachi, Mito.
Jones, Rev. W.Y., D.D., & W., 1894, P.M., (*absent*).
Jost, Miss H.J., 1898, M.C.C., 75 Hirosaki-dori, Kanazawa.
Jost, Miss Mary, 1908, M.C.C., 75 Hirosaki-dori, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C., Matsuyama.
*Julius, Miss O., 1888, C. of E. Toyohashi.

K

Kapfer, Rev. C.J., 1900, R.C.C., (*absent*).
Keagey, Miss M.D., 1908, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Keen, Miss E.M., 1896, C. of E., Kokura.
Keirn, Rev. G.L., D.D., & W., 1899, Univ., 50 Takata, Oimatsucho, Koishikawa, Tokyo.
Kennedy, Rev. F.W. & W., 1892, C. of E., (*absent*).
Kettlewell, Rev. F., 1905, C. of E., 114 Shimoyamate-dori, 6 chome, Kobe.
Kidder, Miss A.H., 1875, A.B.U., 10 Fukuro-machi, Surugadai, Tokyo.
Kidwell, Miss Lola M., 1894, M.E.C., (*absent*).
Kilbourne, Rev. E.A. & W., 1902, O.M.S. (*absent*).
Killam, Miss Ada B., 1902, M.C.C., Kofu, Yamanashi-ken.
*Kimball, Miss J. ( ) E.C., Nara, Nara-ken.
King, Rev. A.F., 1888, C. of E., 11 Sakae-cho, Shiba, Tokyo.
King-Wilkinson, Miss Maud 1898, C. of E., Mastuye Izumo.
Kingsbury, Rev. W de L. & W., 1907, M.E.C., 182 Minami Hisaya-cho, Nagoya.
Kinney, Miss Janie M., 1905, C.P., Tamsui, Formosa.
Klein, Rev. Matthias & W., 1906, F.M., Sumoto, Awaji.
Kleinpeter, Rev. C.J., 1893, R.C.C., Miiraku, Goto, Nagasaki-ken.

Klingman, Rev. C.C. & W., 1908, Ind., 68 Zoshigaya-mura, Tokyo-fuka.
Knight, Miss H.F., ( ) C. of E., Rakujikwan, Okuhirano, Kobe.
Knight, Rev. O.H., 1899, C. of E., (*absent*).
Koskenniemi, Rev. E. & W., 1907, Luth., (Finnish) Iida, Nagano-ken.
Kurvinen, Miss Esteri S., 1900, Luth., (*absent*), Helenski, Siltasaari, Finland.
Kuyper, Miss Jennie, M. 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C.C., Sapporo.
Laisné L'Abbé T., 1888, R.C.C., (*absent*).
Lampe, Rev. W.E. & W., 1900, R.C.U.S., (*absent*) 735 Girard St. N.W., Washington, D.C., U.S.A.
Landis, Rev. H.M. & W., 1888, P.M., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., 1895, E.P., Tainan, Formosa.
Lang, Rev. D.M., & W., 1890, C. of E., Moto-machi, Hakodate.
Langlais, Rev. J., 18[illegible]8, R.C.C., (*absent*).
Langsdorf, Rev. W.B., Ph. D., & W., 1902, P.M., (*absent*).
Langton, Miss H., 1902, C. of E., (*absent*).
Laning, Miss Serena B., 1907, E.C., 5 Kawaguchi, Osaka.
Laning, Henry, M.D., 1873, E.C., 5 Kawaguchi, Osaka.
Laning, Miss Mary E., 1908, E.C., 9 Kobito-machi, Wakayama.
Lanius, Miss Anna B., 1898, M.E.S., Kami Nagaregawa-cho, Hiroshima.
Lansing, Miss Harriet M., 1893, R.C.A., 45 Shimotatsuo-cho, Kagoshima.
Lawrence, Mr. A. & W., B.F.B.S. 95 Yeda-machi, Kobe.
Layman, Rev. Leigh & W., 1895, M.P., 83 Hinode-cho, Yokahama
Lea, Rev. A. & W., 1897, C. of E., 52 Tsukiji, Tokyo.
Learned, Rev. D.W., D.D., & W., 1875, A.B.C., Imadegawa-dori, Kyoto.
Learned, Miss Grace W., 1900, A.B.C., Imadegawa-dori, Kyoto.
Leavitt, Miss J.L., 1881, P.M., Tanabe, Wakayama-ken.
Lebel, Rev. E., 1892, R.C.C., Kumamoto, Shingai, Shimazaki-mura.
Lediard, Miss Mary F., 1906, C.C., Nakazato, Takinogawa, Tokyo-fuka.
Lee, Miss Mabel, 1903, M.E.C., 10 Sanchome, Higashi Kataha, Nagoya.
Leland, Rev. H.D., 1901, Ind., Iwakuni, Yamaguchi-ken.
Lemaréchal, L'Abbé J.M., 1870, R.C.C., Ote-machi, Shizduoka.
Lemarié Rev. F.P.M., 1898, R.C.C., Yatsushiro, Kumamoto ken.
Lemoine, Rev. J.C., 1894, R.C.C., 21 Kasumi-cho, Azabu, Tokyo.

Lewis, Miss Amy G., 1898, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Lewis, Miss Alice, G. 1905, S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
Lewis, Miss Stella W., 1905, C.C., 2395 Minami Kawahori-cho, Tennoji, Osaka.
Light, Mr. S.F., 1908, Y.M.C.A.T., Atsugi.
Ligneul, L'Abbé E.A., 1880, R.C.C., 35 Tsukiji, Tokyo.
Lindsey, Miss Lydia A., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
Lind-trom, Rev. H. & W., 1891, C.M.A., 24 Shimonaka-machi, Hiroshima.
Lippard, Rev. C.K., D.D., & W., 1900, Luth., 143 Akamatsu-cho, Saga.
Lissarrague, L'Abbé, 1902, R.C.C., 18 Mukoyanagiwara, Tokyo.
Lloyd, Miss J., 1903, E.P., Tainan, Formosa.
Lloyd, Rev. J.H., 1908, E.C., 54 Tsukiji, Tokyo.
Lobdell, Rev. N.L., & W., 1905, Univ., 79 Oiwa-mura, Shidzuoka.
Logan, Rev. C.A. & W., 1902, P.M.S., 82 Tokushima-machi, Tokushima, Awa.
Lombard, Rev. F.A., 1900, A.B.C., Muro-machi, Kyoto.
London, Miss M.H., 1907, P.M., Joshi Gakuin, 33 Kaminibancho, Kojimachi, Tokyo.
Long, Miss Hortense, 1905, M.E.C., (*absent*).
Loomis, Rev. Henry, D.D., & W., 1872, B.S., (*absent*).
Loomis, Miss Clara D., 1901, W.U.M., 212 Bluff, Yokohama.
Luneau, L'Abbé A., 1877, R.C.C., Kawaguchi, Osaka.
Luther Miss Ida R., 1898, P.M., Hokuriku Jo Gakko, Kanazawa.

M

Macdonald, Miss A.C., 1904, Y.W.C.A., 15 Dote Sambancho, Kojimachi, Tokyo.
Mackie, Miss J., 1900, C. of E., Tomida, Tokushima.
Macmillan, Thos. D., 1907, Y.M.C.A.T., 7 Higashi Yamate, Nagasaki.
MacNair, Rev. T.M. & W., 1883, P.M., 2 Nishi-machi, Nihonenoki, Tokyo.
MacRae, Miss Ellen, 1899, E.C., Maebashi.
Madden, Rev. M.B. & W., 1895 C.C., 69 Kwozenji-dori, Sendai.
Madeley, Rev. W.F. & W., 1896, E.C., Wakamatsu, Aizu.
Makeham, Miss, 1908, C. of E., St. Mary's Home, Matsumoto.
Maguet, Miss E., 1907, P.M., Osaka.
Mallett, Miss Gertrude, 1909, M.P., 224 B. Bluff, Yokohama.
Mann, Miss Irene P., 1895, E.C., Nikko.
Mann, Rev. J.C. & W., 1905, C. of E., Hamada, Iwami.
Marie, L'Abbé L.C., 1888, R.C.C., Hiroshima.
Marion, L'Abbé P., 1895, R.C.C., Niigata.

Marmand, L'Abbé J.E., 1876, R.C.C., Kuroshima, Nagasaki-ken.
Marmonier, L'Abbé P.C.H., 1900, R.C.C., Tamatsukuri, Osaka.
Marsh, Mr. C.A. & W., 1909, Y.M.C.A.T., Nakazato, Takinogawa, Tokyo-fuka.
Mathon, L'Abbé Remy, R.C.C., Fukushima.
Matrat, Rev. J.Fr., 1881, R.C.C., Hibosashi, Hirado, Nagasaki-ken.
Matson, Rev. Aug. & W., 1901, S.J.A., Ito, Izu.
Matthew, Miss Margaret L., 1908, Y.W.C.A., 15 Dote-Sambancho, Kojimachi, Tokyo.
Matthews, Rev. W.K. & W., 1902, M.E.S., Box 54 Sannomiya, Kobe.
Mathewson, Rev. W.F. & W., 1903, F.M., (*absent*) Spring Arbor, Mich, U.S.A.
Maxwell, J.L., M.D., & W., 1901, E.P., (*absent*).
Maynard, Rev. Nathan & W., 1884, S.B.C., (*absent*) 1103 Main St., Richmond, Va., U.S.A.
Mayrand, Rev. P.A., 1889, R.C.C., 34 Honcho, Kami-machi, Hachioji.
McAlpine, Rev. R.E. & W., 1885, P.M.S., 64 Shirakabe-cho, Nagoya.
McCaleb, Rev. J.M. & W., 1892, Ind., (*absent*).
McCall, Rev. C.F. & W., 1908, C.C., Narayama, Akita.
McCauley, Mrs. J.K., 1880, P.M., 356, Okubo, Tokyo-fuka.
McCloy, Thos., M.D., & W., Ind., 17 Hikawa-cho, Akasaka-ku, Tokyo.
McCollum, Rev. J.W., D.D., & W., 1889, S.B.C., (*absent*) 1103 Main St., Richmond, Va., U.S.A.
McCord, Rev. E.K. & W., 1900, A.C.C., (*absent*), Medway, N.Y., U.S.A.
McCorkle, Rev. R.D. & W., 1906, C.C., Tennoji, Osaka.
McCoy, Rev. R.D. & W., 1904, C.C., Nakazato, Takinogawa, Tokyo-fuka.
McGinnis, Rev. R.H., & W., 1900, C. of E., 43 Higashi Kataha, Nagoya.
McIlwaine, Rev. W.E. & W., 1889, P.M.S., Toyohashi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C., (*absent*).
McKim, Rt. Rev. Bishop John, D.D., & W., 1880, E.C., 38 Tsukiji, Tokyo.
McKim, Miss Bessie, 1905, E.C., 28 Geki-cho, Sendai.
McLeod, Rev. Duncan W. & W., 1907, C.P., Tamsui, Formosa.
Mead, Miss Lavinia, 1890, A.B.U., 11 Kami-dori, 4 chome, Osaka.
Meade, Miss Bessie, 1904, E.C., Wakamatsu.
Mebane, Miss Mary G., 1904, P.M.S., (*absent*).
Medling, Rev. P.P. & W., 1907, S.B.C., 68 Hirano-cho Kagoshima.
Meikle, Rev. W.L. & W., 1908, F.M., 5401, Shimpoin cho, Minami-ku Osaka.

Melton, Miss M.E., 1889, M.E.C., (*absent*).
Meyers, Rev. J.T. & W., 1893, M.E.S., 133 Kaminobori cho, Hiroshima.
Millar. Rev. W.A. & W., 1906, O.M.S., (*absent*) Los Angeles, Calif., U.S.A.
Miles, Rev. B.N. & W., 1909, C. of E., 2340, Isshiki, Hayama.
Miller, Miss Alice, 1895, Ind., 6 Naka-cho, Yotsuya, Tokyo.
Miller, Rev. E.R., 1872, & W., 1869, R.C.A., 22 Hirakawa-cho, Kojimachi, Tokyo.
Miller, Rev. H.K. & W., 1892, R.C.U.S., 78 Higashi Sambancho, Sendai.
Miller, Rev. L.S.G., 1907, Luth., 547 Haruyoshi, Fukuoka.
Miller, Rev. Geo. & W., 1906, Chinese Y.M.C.A., 58 Wakamatsu-cho, Ushigome, Tokyo.
Milliken, Miss Elizabeth P., 1884, P.M., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo.
Millman, Rev. R.M. & W., 1909, C. of E., Hiroshima.
Mills, Earnest O., 1908, Y.M.C.A.T., Chofu, Nagato kuni.
Mintle, Miss Rosa, 1908, H.F., Choshi, Shimosa.
Minkkinen, Mr. D. & W., 1905, Luth. (Finnish) Shimo Suwa.
Monk, Miss A.M., 1904, P.M., Sapporo.
Montagu, L'Abbé L., 1902, R.C.C., Hirosaki.
Montgomery, Miss Capt., 1907, 11 Ginza, Nichome, Tokyo.
Moore, Rev. J.W. & W., 1890, P.M.S., 25 Hama-machi, Susaki, Kochi-ken.
Moore, Miss Margaret E., 1906, P.M., Sapporo.
Morgan, Miss Agnes E., 1889, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Morgan, Miss F.K., 1888, M.C.C., 75 Hirosaki-dori, Kanazawa.
Morgan, Rev. J.B. & W., 1907, Y.M.C.A.T., Sapporo.
Morris, Rev. A.R., ( ) E.C., Yokohama.
Moseley, Rev. C.B., & W., 1887, M.E.S., Nagarekawa-cho, Hiroshima.
Moule, Rev. G.H. & W., 1903, C. of E., (*absent*).
Moulton, Miss Julia, 1891, R.C.A., 178, Bluff, Yokohama.
Mugabure, Rt. Rev. P.X., Archbishop of Tokyo, 1894, R.C.C., 35 Tsukiji, Tokyo.
Muller,, Mr. F. & W., Ind., 7 of 97, Yochome 7 Yamamoto dori, Kobe.
Munroe, Rev. H.H. & W., 1906, P.M.S., 159 Ohashi-dori, Kochi.
Murphy, Rev. U.G. & W., 1893, M.P., (*absent*) Healdsburg, Cal., U.S.A.
Murray, Rev. D.A., D.D., 1889, & W., 1902, P.M., 22 Kawaguchi, Osaka.
Myers, Rev. H.W. & W., 1897, P.M.S., 112 Shichome Yamamoto-dori Kobe.
Nash, Miss E., 1891, C. of E., Sakai, Hoki.

N

Neely, Miss C.J., 1899, E.C., Misaki cho, Sanchome, Kanda, Tokyo.
Neff, Mr. Clarence A., 1907, Y.M.C.A.T., Gakko cho, Niigata.
Neilson, Rev. A.B., 1895, E.P., Tainan, Formosa.
Nevile, Miss Lucy, 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Newbold, Miss E.C., 1909, E.C., Akita.
Newell, Rev. H.B., D.D., & W., 1887, A.B.C., (Mrs N. *absent*) Niban-cho, Matsuyama.
Newman, Miss H., 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Newton, Rev. J.C.C., D.D., & W., 1888, M.E.S., Box 54 Sannomiya, Kobe.
Nicolai, Archbishop of Japan, 1870, R.O.C., 6 Higashi Kobai-cho, Surugadai, Tokyo.
Nind, Rev. T.A. & W., 1899, C. of E. Sunoto, Awaji.
Niven, Rev. G.C. & W., 1894, C. of E., (*absent*).
Noailles, L'Abbé Olivier de, 1883, R.C.C., 80 Honmura, Yamashita-cho, Yokohama.
Norman, Rev. D. & W., 1897, M.C.C , Nagano, Shinshu.
Norton, Miss E.L.B., 1909, C. of E., 2 Kita Sanjo, Nishi 7 chome, Sapporo.
*Nott, Miss G.C., 1890, C. of E., (*absent*) The Glen, Walmes, England.
Nylund, Miss J , 1907, Luth. (Finnish) Shimo-Suwa, Nagano-ken.

O

Obee, Rev. E.I. & W., 1904, M.P., 101 Mistugura-cho, Nagoya.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo.
Olds, Rev. C.B. & W., 1903, A.B.C., Miyazaki.
Orr, Major., R.H. & W., 1905, S.A., 11 Ginza, Nichome, Tokyo.
*Osborne, Miss Catherine M., 1895, Univ., Joshi Dai Gakko, Koishikawa, Tokyo.

P

Paget-Wilkes, Mr. & W., J.E.B., (*absent*).
Painter, Rev. Sheldon & W , 1896, C. of E., 21 Kusakaba-cho. Kumamoto.
Papinot, L'Abbé E.J., 1886, R.C.C., (*absent*).
Park, Miss W.L., 1908, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Parker, Miss Alice, 1901, C. of E., Okuhirano, Kobe.
Parmelee, Miss H.F., 1877, A.B.C., Matsuyama, Iyo.

Parrott, Mr. Fred & W., 1890, B.F.B.S., Bible House, 95 Yedomachi, Kobe.
Parshley, Rev. W.B. & W., 1890, A.B U., 75 Bluff, Yokohama.
Partridge, Rt. Rev. Bishop S.C. & W., 1900, E.C., Kyoto.
Pasley, Miss M.L., 1903, C. of E., Hamada, Iwami.
Patton, Miss Annie V., 1900, P.M.S., 171 Terashima-machi, Tokushima, Awa.
Patton, Miss Florence, 1895 P.M.S., 171 Terashima-cho, Tokushima, Awa.
Payne, Miss E.C., 1892, C. of E., Suminoye-cho, Otaru.
Peacocke, Miss K.M., 1895, C. of E., (*absent*).
Pearce, Miss Lizzie, 1908, O.M.S., Kashiwagi, Yodobashi, Tokyo-fuka.
Pearson, Adj. Mary, 1898, S.A., 11 Ginza, Nichome, Tokyo.
Pearson, Milo, 1908, Y.M.C.A.T., 23 Kita Nagasa-dori, 4 chome, Kobe.
Peck, Miss Sally P., 1901, E.C., Heian Jo Gakuin, Kyoto.
Pedley, Rev. Hilton & W., 1889, A.B.C., Maebashi.
Pecke, Rev. H.V.S. & W., 1888, R.C.A., (*absent*) 1216 South West St., Kalamazoo, Mich, U.S A.
Pelu, Rev, A.C.A. 1872, R.C.C., Dozaki, Goto, Nagasaki-ken.
Penrod, Miss Christine T. 1892, J.E.B., (*absent*).
Perrin, Rev H., 1884, R.C.C., Kobe.
Perry, Rev. Fred A. & W., 1902, M.P., 47 Chokyuji-machi, Nagoya.
Peterson, Miss A.J., 1891, S.J.A., Chiba, Shimosa.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.C., (*absent*).
Petterson, Miss Iuga, 1905 A.B.U. (*absent*) 103 Henry St., Orange, N.J., U.S.A.
Pettier, L'Abbè A.E., 1868, R.C.C., Yokohama.
Phelps, Mr, Geo. S. & W., 1902, Y.M.C.A., (*absent*).
Phelps, Miss F.E., 1889, M,E.C., (*absent*).
Philipps, Miss E.G., 1901, C. of E., 108 Zoshigaya, Koishikawa, Tokyo.
Pierson, Rev. G.P., & W., 1888, P.M., Asahigawa, Hokkaido.
Pieters, Rev. Albertus & W., 1891, R.C.A., 14 Higashi Yamate, Oura, Nagasaki.
Pieters, Miss Jennie A., 1904, R.C.A., 45 Shimotatuso-cho, Kagoshima.
Pifer, Miss B. Catherine, 1901, R.C.U.S., (*absent*) Punxsutawney, Pa., U.S.A.
Pinsent, Mrs. A.M., 1905, M.C.C., Shidzuoka.
Place, Rev. A. W. & W., 1908, C.C., Zoshigaya, Tokyo-fuka.
Planés, L'Abbé S.S. 1903, R.C.C., Matsue.
Platt, Rev. J. W. & W., 1906, C. of E., Nakayamate dori, 3 chome, Kobe.
Pool, Miss Lillian, 1906, Ind., Nara.
Pouget, L'Abbé Armand, 1893, R.C.C., Morioka.
Pratt, Miss S.A., 1892, W.U.M., 212 Bluff, Yokohama.

Preston, Miss E.A., 1888, M.C.C., (*absent*) Brantford, Ontario, Canada.
Preston, Miss E.D. 1908, C. of E., Tokyo.
Prindiville, Miss M., 1906, C. of E., 33 Nakayamate-dori, 6 chome, Kobe.
Pringle, Miss F.C., 1900, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Provence, Mr. E.W., 1906, Y.M.C.A.T., 59 Hoei Kami-cho, Fukui.
Puissant, Rev. M., 1888, R.C.C., Kishiwada, Osaka-fu.

R

Rabetts, Capt., Miss N., 1906 S.A., 11 Ginza, Nichome, Tokyo.
Raguet, Rev. E., 1879, R.C.C., Kagoshima.
Ranck, Miss Elmina, 1906, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Ransom, Miss Mary H., 1901, P.M., 33 Kawaguchi, Osaka.
Ransom, Miss A.L., 1904, E.C., (*absent*).
Raoult, Rev. G.E., 1896, R.C.C., Oita.
Rawlings, Rev. G.W. & W., 1900, C. of E., (*absent*).
Ray, Rev. J.F. & W., 1904, S.B.C., Tanaka-machi, Nakajima, Shimonoseki.
Reeve, Rev. W.E., 1908, C. of E., Sapporo.
Read, Mr. C.A. 1806, Y.M.C.A.T., 718, Noda, Yamaguchi.
Reifsnider, Rev. C.F., & W., 1901, E.C., Nashinoki-cho, Kyoto.
Reifsnider, Mr. J. & W., 1902, E.C., Shimmachi, Kami-choja Agaru, Kyoto.
Reischauer, Rev. A.K. & W., 1905, P.M., Meiji, Gakuin, Tokyo.
Relave, L'Abbé T.L., 1885, R.C C., Miyazu, Tango.
Rennie, Mr. Wm., 1906, Y.M.C.A.T., Hakodate.
Rey, L'Abbé A., 1889, R.C.C., (*absent*).
Rey, L'Abbé J.P., Vicar Gen., 1882, R.C.C., Shidzuoka.
Reynaud, L'Abbé Jules, 1896, R.C.C., (*absent*).
Richard, Rev. H., 1893, R.C.C., (*absent*).
Rickards, Miss M., 1894, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
*Riddell, Miss H., 1890, C. of E., (*absent*).
Riker, Miss Jessie, 1903, P.M., Yamada, Ise.
Rioch, Miss Mary 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo.
Ritson, Miss E., 1891, C. of E., (*absent*).
Roberts, Miss A., 1897, C. of E., 24 Naka-rokuban-cho, Kojimachi, Tokyo.
Robertson, Miss Elva, 1905, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Robertson, Miss M. A., 1891, M.C.C., Kofu, Yamanashi ken.
Robinson, Rev. J.C. & W., (Mrs R. *absent*) 1888, C. of E., Takeya mura, Hiroshima.
Robinson, Rev. C. E. & W., 1907, C.C., 58 Katahira-cho, Sendai.

Robson, Staff Cap., John & W., 1899, S.A., 35 Nakayamate-dori, 4 chome, Kobe.
Robson, Lieut, Miss, 1907, S.A., Higashi Umeda cho, Osaka.
Rogers, Miss, 1908, C.W.W. 16 Rokuchome, Hirakawa cho, Kojimachi, Tokyo.
Roland, L'Abbé E., 1897, R.C.C, Fukuyama.
Rolman, Miss E.L., 1884, A.B.U., 51 Tenma-cho, Itchome, Yotsuya, Tokyo.
Rose, Miss C.H., 1886, P.M., Otaru, Hokkaido.
Rotz, L'Abbé Marc de, 1868, R.C.C., Nagasaki.
Rotzel, Mr. C.L., & W., 1907, Y.M.C.A.T., Shinmachi, Yamaguchi.
Rousseau, L'Abbé J., 1891, R.C.C., (*absent*).
Rowe, Rev. J.H. & W., 1906, S.B.C., 29 Sakurababa, Nagasaki.
Rowland, Rev. G.M., D.D., & W., 1886, A.B.C, Sapporo.
Rowland, Miss, J.M., 1906, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
*Rowlands, Rev. F.W. & W., 1897, C. of E., 2 Tonoo-machi, Sasebo.
Roy, L'Abbé A.J.R. 1906, R.C.C., (*absent*).
Ruigh, Rev. D.C. & W., 1905, R.C.A., Morioka, Iwate-ken.
Rumsey, Miss F.M., 1907, A.B.U., 47 Shimotera-machi, Himeji.
Russell, Miss M.H., 1895, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
*Ryan, Mr. M.L. & W., 1907, A.F.M., 30 Gochome, Iida-machi, Kojimachi, Tokyo.
Ryder, Miss Gertrude E., 1908, A.B.U., 10 Fukuro-machi, Surugadai, Tokyo.
Ryerson, Rev. G.E. & W., 1905, C. of E., Arigasaki, Matsumoto, Shinshu.

S

Salmon, Rt. Rev M.A., Vicar Gen., 1868, R.C.C., Nagasaki.
Sander, Miss M., 1890 C. of E., (*absent*).
Santee, Miss Helen C., 1908, M.E.C., 221 Bluff, Yokohama.
Sauret, Rev. M., 1879, R.C.C., Kurume, Fukuoka-ken.
Savolainen, Mr. V. & W., 1907, Luth. (Finnish), Shimo-Suwa, Nagano-ken.
Schiller, Superintendent Emil & W., 1895, G.E.M., 10 Noboribata, Shogoin cho, Kyoto.
Schneider, Rev. D.B., D.D. & W., 1887, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Schroeder, Pfarrer E. & W., 1908, G.E.M., 23 Kamitomizaka, Koishikawa, Tokyo.
Schumaker, Rev. T.F. & W., 1889, A.B.U., (*absent*) Box 517, Ontario, Cal., U.S.A.
Schwartz, Rev. H.W., M.D. & W., 1885, M.E.C., Sendai.

Schwartz, Rev. H.B. & W., 1893, M.E.C., Naha, Loo Choo Island.
Scott, Mr. S, 1908, C. of E., 5 Nakayama-dori 3 Chome, Kobe.
Scott, Miss Mary, 1908, E C., Nara
Scott, Rev. F.N. & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki.
Scott, Rev J.H., D.D., & W., 1892, A.B.U., 19 Kawaguchi, Osaka.
Scudder, Rev. Frank S., 1897, R.C.A., Honolulu, Hawaii.
Searle, Miss S.A., 1883, A.B.C., 60 Yamamoto-dori, 4 chome Kobe.
Seeds, Miss Leonora M, 1899, M.E.C., 221 Bluff, Yokohama.
Seeds, Miss Mabel L., 1901, M.E.C., Fukuoka.
Seiple, Rev. W.G., Ph.D., & W., 1905, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Sells, Miss E.P., 1893, C. of E., 41 Kajiya-machi, Kagoshima.
Serge, Bishop of Kyoto, 1908, R.O.C. 6 Higashi Kobai cho Surugadai, Tokyo.
Service, Miss M., 1905, C. of E, 15 Nakayamate-dori, 6 chome Kobe.
Shannon, Miss I. L., 1905, C. of E, 15 Nakayamate-dori, 6 chome, Kobe.
Shannon, Miss I.L., 1905, M.E.S., Kami Nagarekawa-cho Hiroshima.
Shannon, Miss Katherine, 1908, M.E.S, Kami Nagare Kawa-cho, Hiroshima.
Shannon, Rev. Harvey, 1908, Y.M.C.A.T., Higher Commercial School, Nagasaki.
Sharpe, Rev. A.L., 1903, C. of E., (*absent*)
Shaw, Rev. R.D.M., 1901, C. of E., Numadzu.
Shaw, Miss L.L, 1904, C. of E., 12 Kawaguchi-cho, Osaka.
Sherman, Miss Mary B., 1902, P.M., Tsu.
Shively, Rev. B.F. & W, 1907, U.B.C. 1929 Shimo-Shibuya, Tokyo.
Shortt, Rev. Chas. H., 1900, C. of E. Tokyo.
Sifton, Miss I.A., 1897, M.C.C., Taihoku, Formosa
Singer, Miss F.E., 1894, M.E.C, (*absent*) Shady Ave. & Walnut St., Pittsburg, Pa, U.S.A.
Slate, Miss Anna B., 1902, M.E.C, (*absent*) Williamsport, Pa. U.S.A.
Slote, Mr J.W., 1906, O.M.S., (*absent*)
Smart, Rev. W.H., 1901, E.C., Yamagata.
Smelser, Mr F. L. & W., 1895, H. F., 2124, Minami Ota machi, Yokohama.
Smith, B.P., 1905, B.B.S., 14 Maye-machi, Kobe.
Smith, Rev. F.H. & W., 1905, M.E.C., 182 Hisaya-cho, Nagoya.
Smith, Rev. Frisby D. W., 1908, Luth., Meiji Gakuin, Tokyo.
Smith, Miss Lida B., 1885, M.E.C., Kagoshima.
Smith, Mr. P.A. & W., 1903, Y.M.C.A.T., 31 Kami Yanagi-cho, Hiroshima.

Smith, Miss S.C., 1880, P.M., Sapporo.
Smith, Roy, 1908, Y.M.C.A.T., 182 Hisaya-cho, Nagoya.
Smyth, Capt., Miss 1906 S.A., 11 Ginza, Nichome, Tokyo.
Soper, Rev. J., D.D., & W., 1873, M.E.C., (*absent*) Madeson, N.J., U.S.A.
Soper, Miss E. Maud, 1903, M.E.C., (*absent*) Madison, N.J. U.S.A.
Spamer, Mr. Carl Ober, 1907 Ind. Meiji Gakuin, Tokyo.
Spencer, Rev. David S., D.D., 1883, M.E.C, 5 Aoyama Gakuin, Aoyama, Tokyo.
Spencer, Miss E., ( ) E.C., St Mary's School, Arigasaka, Matsumoto.
Spencer, Miss M.A. 1878, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Spiese, Miss Laura M., 1906, Ind. 98 Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Spivey, Miss May, 1906, M.E.S., (*absent*).
Sprowles, Miss A. 1905, M.E.C., Iai Jo Gakko, Hakodate.
Stanford, Rev. A.W. & W., 1886, A.B.C., 53 Gochome, Yamamoto dori, Kobe.
Steadman, Rev. F.W. & W., 1901, A.B.U., (*absent*) Stony Brook, Mass., U.S.A.
Steele, Rev. H.T. & W., 1906, C. of E., Kobe.
Steichen, L'Abbé Michel, 1886, R.C.C, 9 Wakaba cho, Yokohama.
Steiner, Rev. Jesse F., 1905, R.C.U.S., 112 Kita Nibancho, Sendai
Stevenson, Miss G.S., 1898, C. of E, 10 Suminoye-cho, Otaru.
Stewart, Rev. S.A., 1906, M.E.S., 23 Kitanagasa-dori, Yochome, Kobe.
Stick, Rev. J. Munroe & W., 1902, R.C.U.S., (*absent*) 12 E. 25th St, Baltimore. Md., U.S.A.
Stirewalt, Rev. A. J., 1906, Luth., 412 Shinyashiki-machi, Kumamoto.
Stowe, Miss Grace H., 1908, A.B.C., Tottori.
Stowe, Miss Mary E., 1908, A.B.C., Tottori.
Strour, Miss Flora E., 1908 W. C. T. U., 13 Torii-zaka, Azabu, Tokyo.
Stuart, Miss J., 1885, E.P., Tainan, Formosa.
Suthon, Miss G, 1889, E.C., Karasumaru, Kami-Choja, Kyoto.
Sutton, Miss Daisy E., 1903, M.E.C., Kwassui Jo Gakko, Nagasaki.
Sweet, Rev. Chas. F. & W., 1878, E.C, 56 Tsukiji, Tokyo.

T

Taber, Miss Inez E., 1905, S.F. 30, Koun-machi, Mita, Shiba, Tokyo.

Talcott, Miss E., 1873, A.B.C., 59 Nakayamate-dori, 5 Chome, Kobe.
Tanner, Miss L.K., 1905, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Tapson, Miss A.M., 1888, C. of E., Hakodate.
Taylor, Wallace, M.D., & W., 1874, A.B.C., 15 Kawaguchi-cho, Osaka.
Taylor, Mr. Wm. J. & W., Ind., 4 Ogawa-machi, Kanda, Tokyo.
Tennent, Miss A.C., 1891, C. of E., (*absent*).
Tenny, Rev. C.B. & W., 1900, A.B.U., 45 B, Bluff, Yokohama.
Teusler, R.B., M.D., & W., 1900, E.C., St Luke's Hospital, Tsukiji, Tokyo.
Thiry, Rev. F.J.J., 1907, R.C.C., Miyazaki.
Thomas, Miss Hettie, 1903, M.E.C., Kwassui Jo Gakko, Nagasaki.
Thomas, Miss Mary, 1906, M.E.C. Kwassui Jo Gakko, Nagasaki.
Thomasma, Miss G.M., 1904, R.C.A. Sturges Seminary, Nagasaki.
Thompson, Rev. David, D.D. & W., 1863, P.M., 16 Tsukiji, Tokyo.
Thompson, Miss Annie De F., 1887, R.C.A., Yokohama.
Thompson, Miss F. 1906, C. of E., Shindaiku-machi, Nagasaki.
Thompson, Miss Charlotte, 1908, P. M. S. Kinjo Jo Gakko, Shirakabe-cho, 4 Chome, Nagoya.
Thompson, Rev., R.A. & W., 1888, A.B.U., 39 Kitano Nichome, Kobe.
Thorp, Miss E.E., 1905, C. of E., Kokutaiji, Hiroshima.
Timberlake, Miss A., 1905, M.C.C., 8 Tomizaka, Azabu, Tokyo.
Tindale, Staff-Capt. & W., 1907, S.A. 11 Ginza, Nichome, Tokyo.
Topping, Rev. Henry & W., 1895, A.B.U., 43 Uchimaru, Morioka.
Torrey, Miss Elizabeth, 1890, A.B.C., (*absent*).
Totten, Rev. Frank & W., (Mrs. T. *absent*), 1902, M.P., 47 Chokyuji-machi, Nagoya.
Tracy, Miss Mary E., 1903, W.U.M., (*absent*).
Trent, Miss E.M., 1894, C. of E., Higashi Kataha, Nagoya.
Trintignac, L'Abbé P., 1896, R.C.C., Shimonoseki.
*Tristram, Miss K.A., 1888, C. of E., 12 Kawaguchi-cho, Osaka.
True, Miss Alice, 1898, A.C.C., Ishinomaki, Sendai.
Trueman, Mr. G.E., 1907, Y.M.C.A.T., Kanazawa.
Tucker, Rev. H. St. Geo., 1859, E.C. 51 Tsukiji, Tokyo.
Tulpin, Rev. E.A., 1877, R.C.C., 21 Kasumi-cho, Azabu, Tokyo.
Turner, Rev. W.P. & W., 1890, M.E.S., Uwajima, Iyo.
Tuxbury, Mrs. Nina, 1907, A.B.U., 27 Nakajima-cho, Sendai.
Tweedie, Mrs. Nina, 1907, A.B.U., 27 Nakajima cho, Sendai.
Tweedie, Miss Eliza A.G., 1903, M.C.C., (*absent*).
Twiller, Staff-Capt. & W., 1908, S.A. Misaki-Cho, 2 chome, Kanda, Tokyo.

U

Umbreit, Rev. S.J. & W., 1905, E.A., ( ) Tokyo.
Usitalo, Miss Sigrid, 1903, Luth. (Finnish) 106 Sanya, Yoyogi, Tokyo-fuka.
Upperman, Miss M.A., 1904, Ind., Matsumoto, (*absent*).
Upton, Miss E.F., 1908, E.C., Kawagoe.

V

Vagner, L'Abbé A., 1890, R.C.C., Nara.
Vail, Miss J.S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
Van Dyke, Rev. E.H., & W., 1890, M.P., 15 A Tsukiji, Tokyo.
Van Horn, Rev. G.W., & W., 1888, P.M., Osaka.
Van Petten, Mrs C.W., 1881, M.E.C. 221 Bluff, Yokohama.
Veazey, Miss M.A. 1892, M.C.C., Shidzuoka.
Veatch, Mr. Reese E., 1906, Y.M.C.A.T., 38 Kawaguchi-machi, Osaka.
Veillon, Rev , 1908, R.C.C., Miyazaki.
Villion, Rev. A., 1869, R.C.C., Hagi, Yamaguchi-ken.
Vories, Mr. W.M., 1905, Ind. Hachiman, Omi.

W

Wainwright, Miss M.E., 1887, A.B.C., 95 Kadota-Yashiki, Okyama.
Walke, Rev. Roger A., 1904, E.C., 58 Tsukiji, Tokyo.
Walker, Mrs A.A., 1906, A.B.C., 60 Yamamoto-dori, 4 chome Kobe.
Walker, Mr F.B. & W., 1903, C. of E., 5 Nakayamate-dori, 3 Chome, Kobe.
Wall, Miss A.T., 1899, ( ) E.C., Hirosaki.
Wallace, Rev. Geo & W., 1890, E.C., 25 Tsukiji, Tokyo.
Waller, Rev. J.G. & W., 1890, C. of E., Ueda.
Walne, Rev. E.N. & W., 1892, S.B.C., (*absent*), 594 Ross Ave.-Dallas, Texas, U.S.A.
Walter, Miss E.M., 1903, C. of E., (*absent*).
Walton, Rev. H.B. & W., 1906, C. of E., 2082 Minami, Ota-machi, Yokohama.
Walvoord, Anthony & W., 1905, R.C.A., 16 Higashi Yamate, Oura, Nagasaki.
*Wansey, Rev. H.R. & W., 1906, C. of E, Shiken-cho, Nikko.
Ward, Miss Elizabeth, 1905, A.B.C. 25 Kawaguchi-cho, Osaka.
Ward, Miss I.M., 1901, P.M., Joshi Gakuin, 33 Kaminiban-cho, Kojimachi, Tokyo.
Warnock, Miss C., 1908, E. C., Takasaki.
Warren, Rev. C.T. & W., 1890 C. of E., 4 Kawaguchi-cho, Osaka.
Warren, Mrs C.F., 1891, C. of E., Tokushima.

Warren, Rev. C.M. & W., 1899, A.B.C., Tottori.
Waterhouse, Mr. Paul B., 1907, Ind. Hachiman.
Waters, Rev. B.W. & W., 1887, M.E.S., Nakatsu, Buzen.
Watson, Miss R.J., 1883, M.E.C., (*absent*) 1701 S. 17th St. Lincoln, Neb. U.S.A.
Weakley, Rev. W.R. & W., 1895, M.E.S., 14 Kawaguchi cho, Osaka.
Weaver, Miss G., 1902, M.E.C., (*absent*) Syracuse, N.Y., U.S.A.
Webb, Rev. A.E., 1894, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Weidner, Miss Sadie L., 1900, R.C.U.S., Miyagi Jo Gakko, Sendai.
Wells, Miss Florence, 1907, W.U.M., 212 Bluff, Yokohama.
Wells, Miss Lillian A., 1900, P.M., Yamaguchi.
Westen, Miss M., 1907, Luth., (Finnish), Shimo-suwa, Nagano.
West, Miss A.B., 1885, P.M., 2 Nishi-machi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M.D., 1895, C. W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Wheeler, Mr Mark H. & W., 1908, Y.M.C.A., 22 Fujimi-cho 5 Chome, Kojimachi, Tokyo.
White, Rev. S.S. & W., (Mrs W. *absent*), 1890, A.B.C., Kadota Yashiki, Okayama.
Whitman, Miss M. A., 1883, A. B. U., (*absent*) c/o Rev. D.E. Marvin D.D. 1200 Flatbush Ave. Brooklyn, N.Y., U.S.A.
Whitney, Mr. J. Percy & W., 1905, Ind., Matsumoto.
Whitney, W,N., M.D., & W. 1875, Ind., 17 Hikawa-cho, Akasaka, Tokyo.
Wilcox, Miss Edith F., 1904, A.B.U., 101 Hara-machi, Koishikawa, Tokya.
*Wilkes, Mr. Paget & W., 1903, J.E.B., (*absent*).
Wilkinson, Rev. A.T. & W., 1905, M.C.C., Toyama, Etchu.
Williams, Miss Lulu, 1906, Ind. ( ) Nara.
Williams, Miss Mary E., 1880, M.P., 224 B. Bluff Yokohama.
Wilson, Rev. W.A. & W., 1890, M.E.S., Oita, Bungo.
Wilson, Miss Ella M., 1903, M.P., 330 Ura Monzen-cho, Nagoya.
Wilson, Ensign T. & W., 1906, S.A. 11 Nichome, Ginza, Tokyo.
Winn, Rev. T.C. & W., 1878, P.M., Tairen, Manchuria.
Winn, Miss M.L., 1881, R.C.A., (*absent*) Stewart Station, Hall Co., Ala. U.S.A.
Winther, Rev. J.M.T. & W., 1898, Luth., Kushiwara-machi, Kurume.
Wirick, Miss L.J., 1890, Ind., 72 Wakamatsu cho, Ushigome, Tokyo.
Wood, Miss Christina, 1906, C. of E., Kure.
Woodd, Rev. C.H.B. & W., 1896, C. of E., Momoyama, Osaka.
Woodward, Rev. H. & W., 1895, C. of E., (*absent*).
Woodworth, Rev. A. D. & W., 1892, A. C. C., 26 Kasumi-cho, Azabu, Tokyo.

Woodsworth, Harold F., 1908, Y.M.C.A.T., Nagasaki.
*Worley, Rev. J.C., & W., 1889, P.M., 33 Kawaguchi, Osaka.
Worth, Miss Ida M., 1895, M.E.S., Oita, Bungo.
Worthington, Miss H.J. 1899, C. of E., Kure.
Wright, Miss A.H., 1897, E.C., Mito.
Wyckoff, Prof. M.N., Sc. D., & W., 1881, R.C.A., 77 Imazato-cho, Shirokane, Shiba, Tokyo.
Wylie, Miss M., 1905, C.M.A., 3 Shiratori, Atsuta, Nagoya.
Wynd, Rev. W. & W., 1891, A.B.U., (*absent*) c/o A.B.M. Union, Box 41, Boston, Mass., U.S.A.
Wynne-Willson, Miss D.S., 1893, C. of E., 6 Shirakabe-cho, Nagoya.

Y

Young, Miss Bessie, 1905, S.D.A., (*absent*).
Young, Miss M.M., 1895, C. of E., Higashi Kataha, Nagoya.
Young, Miss Mariana, 1897, M.E.C., Kwassui Jo Gakko, Nagasaki.
Youngman, Miss K.M., 1873, P.M., 6 B. Tsukiji, Tokyo.
Youngren, Rev. August & W., 1903, F.M., 1921 Hidein-cho, Tennoji, Osaka.

Z

Zaugg, Rev. Elmer H., 1906, R.C.U.S., 59 Kwozenji-dori, Sendai.

MISSIONARIES IN KOREA

A.B.S.—Bible Society (American.)
A.P.M.—Australian Presbyterian Mission.
B.F.B.S.—Bible Society (British and Foreign.)
B.E.M.—British Evangelistic Mission.
B.M.—Baptist Mission.
C.P.M.—Canadian Presbyterian Mission.
C.S.P.—Community of St Peter.
Ind.—Independent Workers.
M.E.C.—Methodist Episcopal North.
M.E.S.— „ „ South.
P.M.—Presbyterian Mission North.
P.M.S.—Southern Presbyterian.
S.A.—Salvation Army.
S.P G.—Society Propagation of the Gospel.
Y.M.C.A.—Young Men's Christian Association.

Adams, Rev. J. E. & W., 1894, P.M., Taiku
Adamson, Rev. J. E. & W., 1894 A.P.M., Soryo, Fusan.
Albertson, Miss M. M., 1907, M.E.C, Seoul.
Avison, O. R., M.D., & W., 1893, P.M., Seoul, (*absent.*)

Badcock, Rev. J.S., 1896, S.P.G., Seoul.
Baird, Rev. W. M. Ph. D., & W., 1890, P.M., Pyeng-yang.
Barbara, Lay-Sister 1899, C.S.P., Seoul.
Batey, Miss M., 1907, M.E.S., Wonsan.
Beck, Rev. S. A., & W., ( ) M.E.C., (*absent.*)
Becker, Rev. A. L., & W., 1906, M.E.C., Pyeng-yang.
Bell, Rev. E, & W., ( ) P.M.S., Kwang ju.
Bernheisel, Rev. C. F., & W., 1900, P.M., Pyeng-yang.
Best, Miss Margaret, 1897, P.M., Pyeng-yang.
Billings, Rev. B. W., M.E.C., Pyeng-yang.
Birdman, F. H., M.D., ( ) P.M.S., Mokpo.
Blair, Rev. W. N., & W., 1901, P.M., Pyeng yang.
Blair, Rev. H. E., & W., 1904, P.M., Kang-kai.
Bonwick, Gerald, Major W., 1908, S.A., Seoul.
Bridle, Rev. G.A., 1897, S.P.G., Sonwon.
Brockman, Mr. F. M., 1905, Y.M.C.A., Seoul.
Bruen, Rev. H. M., & W., 1899, (*absent.*)
Bull, Rev. W. F., & W., ( ) P.M.S., Kunsan.
Bunker, Rev. D. A., & W., 1885, M.E.C., Seoul.

Burdick, Rev. G. M., 1906, M.E.C., Seoul.
Burkwall, Rev. H.O.T., & W., 1896, B.F.B.S., Seoul.
Butterfield, C.L. & W., 1908, S.D.A. Soonan.
Butts, Miss A., 1907, P.M., Pyeng-yang.

Cable, Rev. E. M., & W., 1900, M.E.C., Kong ju.
Cameron, Miss Christine H., 1906, P.M., Taiku.
Campbell, Mrs. J. P., 1898 M.E.S., Seoul.
Carroll, Miss A., 1899 M.E.S., Songdo.
Cartwright, Rev. S. H., S.P.G., Seoul.
Cecil, Sister, 1907, C.S.P., Sonwon.
Chase, Miss M.L., 1896, P.M., Syenchun.
Clark, Rev. C. A., & W., 1902, P.M., Seoul.
Coit Rev. R. T., 1907, P.M.S., Kunsan.
Collyer, Rev. C. T., 1896, M.E.S., Seoul.
Constance Irene, Sister, 1908, C.S.P., Sonwon.
Cooper, Rev. A.C., 1908, S.P.G., Sonwon.
Cooper, Miss Kate, 1908, M.E.S., Wonsan.
Cordell, Miss E., 1907, P.M.S., Chung-ju.
Cram, Rev. W. G., & W., 1902 M.E.S., Songdo.
Critchett, Rev. Carl, & W., 1903, M.E.C., Haiju.
Currell, Rev. H., M. D., & W., 1902, A.P.M., (*absent.*)
Cutler, Miss Mary M., M. D., 1893, M.E.C., Seoul.

Daniel, Thos. H., M.D., & W., P.M.S., Kunsan.
Deming, Rev. C. S., 1907, M.E.C., Chemulpo.
Dye, Miss Eleanor, 1906, M E.S., Seoul
Dysart, Miss J., (··) P.M.S., Kunsan.

Earle, Rev. A. M., & W., P.M.S., Kunsan.
Edith Helena, Sister, 1907, C.S.P., Seoul.
Elvington, Miss B., 1907 S.P.G., Seoul.
Engel, Rev. G., & W., 1900 A.P. Fusanchin, Fusan.
Erdman, Rev. W. C., & W., 1906, P.M., Taiku.
Ernsberger, Miss Emma, M. D., 1899, M.E.C., Seoul.
Erwin, Miss E., 1905 M.E.S., Songdo.
Estey, Miss E. M., 1900, M.E.C., Yengben.

Fenwick, Rev. M. E., & W., B.M., 1889, Wonsan.
Folwell, E. D., M. D., & W., 1895, M.E.C., Pyeng-yang.
Foote, Rev. W. R., & W., 1898, C.P., Wonsan.
Frey, Miss L. E., 1893, M.E.C., Seoul.

Gale, Rev. J. S., D.D., 1888, P.M., Seoul.
Gamble, Rev. F. K., W., 1908, M.E.S., Songdo.
Gerdine, Rev. J. L., & W., 1902, M.E.S., Seoul.
Gillett, Mr. P. L., & W., 1901, Y.M.C.A., Seoul,
Greenfield, Rev. M. W., & W., 1907, P.M., Seoul.

Gregg, Mr. G. A., 1906 Y.M.C.A., Seoul.
Grierson, Rev. R., M.D., & W., 1898, C.P., Sungjiu.
Grosjean, Miss V., 1907, S.P.G., Seoul.
Gurney, Rev. W. N., 1903, S.P.G., Chinchun.

Hahn, David E., D.D.S., 1906, Seoul.
Hall, Mrs. R. S., M.D., 1890, M.E.C., Pyeng-yang.
Hallman, Miss S.B., M.E C., Pyeng-yang.
Hardie, R. A., M.D., & W., 1891, M.E.S., Wonsan.
Harris, Bishop M.C., D.D., L.L.D., & W., M.E.C., Seoul.
Harrison, Rev. W. B., & W., ( ) P.M.S., (*absent.*)
Haynes, Miss E. I., 1906, M.E.C., Pyeng-yang.
Heron, Miss S. A., 1907, P.M., Seoul.
Hillary, Rev. F. R. & W., 1896, S P.G., Kangwha.
Hillman, Miss M. R., 1900, M E.C., Chemulpo.
Hirst, J. W., M.D., & W., 1904, P.M., Seoul.
Hitch, Rev. James, 1907, M.E.S, Wonsan.
Hoggard, Robt., Col. & W, 1903, S. A., Seoul.
Hounshell, Rev. C. G., & W., ( ) M.E.S., (*absent.*)
Hunt, Rev. W. B., & W., 1897, P.M., Chairyong.

Isabel, Sister, 1901, C.S.P., Sonwon.
Irvin, C. H., M.D., & W., 1893, P.M., Fusan.
Ivey, Miss Mattie, 1905 M.E.S, Wonsan.

Jones, Rev. G. H., D. D., & W., 1888 M.E C., Seoul.
Johnson, W. O., M.D., & W., 1897, P.M., Taiku.
Johnstone, Miss Mary, 1908, M.E.S., Songdo.

Kagin, Rev. E., 1907, P M., Chung-ju.
Kelly, Miss M.J. 1905 A.P.M., Chinju.
Kestler, Miss E. E., ( ) P.M.S., Kunsan.
Knox, Rev. R., & W., ( ) P.M.S., Mokpo.
Knox, Miss Bessie, ( ) P.M.S., Mokpo.
Koons, Rev. E. W., & W., 1903, P.M., Chairyong.

Lamp Rev. Mr., 1908, P.M., Seoul.
Laws, A.F., M. D. & W., 1897, S.P.G., Chemulpo.
Lee, Rev. G. & W., 1892, P.M., Pyeng-yang.
Lewis, Miss E. A., 1892, M.E.C., Seoul.
Lillingston, Miss C. I., 1907, S.P.G., Chemulpo.
Lilly. Miss 1907, M.E.S., Wonsan.
Loeber. Rev. Chas, & W., 1908, M.E.C., Chemulpo.
Lyall, Rev. D. M. & W., 1909, A.P.M , Chinju.

Mair, Miss C. F., ( ) C.P., Hamheung.
Magaretta, Sister, 1892, C.P.S., (*absent.*)
Marker, Miss Jessie, 1907, M.E.C., Seoul.

Mayes, W. C., M. D., W., 1908, M.E.S., Wonsan.
McCallie, Rev. H. D., ( ) P.M.S., Mokpo.
McCully, Miss L. H., ( ) C.P., Hamheung.
McCune, Rev. G. S, & W., 1905, P.M., Pyeng-yang.
McCune, Miss Calherine, 1908, P.M., Pyeng-yang, Chairyong.
McCutchen, Rev. L. O., & W., ( ) P.M.S., Chun-ju.
McFarland, Rev. E. F., & W., 1904 P.M., Taiku.
McMillan, Miss K., M.D., ( ) C.P., Hamheung
McMurtrie, Mr. R., 1007, P.M., Pyeng-yang.
McRae, Rev. D. M., & W., ( ) C.P., (*absent.*)
Miller, Rev. E. H., & W., 1901, P.M., Seoul, (*nbsent.*)
Miller, Mr. Hugh, & W., 1898, B.F.B.S., (*absent.*)
Miller, Rev. F. S., & W., 1892, P.M., (*absent.*)
Miller, Miss L. A., 1901, M.E.C., Chemulpo.
Milton, Albert, Ensign & W., 1908, S A., Seoul.
Moffett, Rev. S. A., D.D., & W., 1890, P.M , Pyeng-yang.
Moore, Rev. J. Z., & W., 1903, M.E.C., Yengben, (*absent.*)
Moore, Miss E. S., 1892, A.P.M., Fusanchin, Fusan.
Moose, Rev. J. R., & W , 1900, M.E.S., Choonchun.
Morris, Rev. C. D., & W., 1900, M.E.C., Yengben.
Morrison, Miss A. J., 1908, M.E.C., Seoul.
Myers, Miss Mary D., ( ) M.E.S., Wonsan.

Newnham, Miss Margaret, Capt., 1909, S.A., Seoul.
Nichols, Miss L. E , 1906, M.E.S., Songdo.
Nisbet, Rev. J. S., & W., 1007, P.M.S., Chunju.
Niven, Miss A. G., 1900, A.P.M., Fusanchin, Fusan.
Noble, Rev. W. A., Ph. D , & W., 1892, M.E.C., Pyeng-yang.
Nolan, J. W., M.D., & W., ( ) American Mines.
Norton, A. W., M.D., & W., 1908, M.E.C., Yeng-ben.
Nora, Sister, 1892, C.S.P., Seoul.
Null, M. M., M.D., 1903, P.M., Chun-ju.

Owen, Rev. C. C., M.D., & W., ( ) P.M.S., Kwanju.

Paine, Miss J. O., 1892, M. E. C. Chemulpo.
Pak, Mrs. Esther M.D., 1900 M. E. C. Pyeng-yang.
Pash, Miss Ellen, 1897, B.E.M., Seol.
Peerman, Rev. E. L , 1907, M.E.S., Wonsan.
Perry, Miss Jean, 1891, B.E.M., Seoul.
Pieters, Rev. A. A., & W., 1902, P.M., Seoul.
Pinder, Miss E. J., 1908, Ind., Seoul.
Pooley, Miss A., 1902, S.P.G., Chemulpo.
Preston, Rev. J. F., & W., ( ) P.M.S., Mokpo.
Purviance, W. C., M.D., & W., 1908, P.M., Chongju.
Rainforth, Miss A., 1902, Ind., Chemulpo.
Reed, J. W., M.D., & W., 1907, M.E S., Choon-Chun.
Reid, W. T., M.D., 1907, M.E.S., Songdo.

Reppert, Rev. R. R., & W., 1908, M.E.C., Seoul.
Reynolds, Rev. W. D., & W., 1892, P.M.S., Chun-ju.
Rice, Miss I. M., 1905, S.P.G., (*absent.*)
Riley, Miss Florence, Lieut., 1909, S.A., Seoul.
Robb, Rev. A. F., & W., ( ) C.P., Wonsan.
Robb, Miss J. B., ( ) M.P., Wonsan.
Robbins, Miss H. P., 1903, M.E.C., Pyeng-yang.
Roberts, Rev. S. L., & W., 1907, P.M., Syenchen.
Rockwell, Rev. N. L., 1906, M.E.C., Hai-ju.
Rosalie, Sister, 1892, C.S.P. (*absent.*)
Ross, Rev. Cyril, & W., 1897, P.M., Syenchen.
Ross, J. B., M.D., & W., 1901, M.E.S., (*absent.*)
Ross, Rev. A. R. 1907, C.P., Songchin.
Russell, Dr. R. & W., 1908, S.D.A., Soonan.
Rufus, Rev. W. C., & W., 1907, M.E.C. Pyeng-yang.

Samuels, Miss Jennie, 1902, P.M., Syenchen.
Sawtell, Rev. C. C., & W., 1908, P.M., Taiku.
Scharffenberg, Miss Mimi, 1906, S.D.A., Soonan.
Scott, Miss Helen M., 1906, S.D.A., Soonan.
Scholes, Miss N. R., 1907, A.P.M., Chinju.
Scranton, Mrs. M. F., 1886, M.E.C., Seoul.
Scranton, Rev. W. B., M.D., & W., 1886, Ind., Seoul.
Sharp, Mrs. R. A., 1900, M.E.C., Kong-ju.
Sharp, Rev. C. E., & W., 1900, P.M., (*absent.*)
Sharrocks, A. M., M.D., & W., 1899, P.M., Syenchen.
Shields, Miss E. L., 1897, P.M., Seoul.
Smith, Rev. W. E., & W., 1902, P.M., Fusan.
Smith, W. R., & W., 1905, S.D.A., Soonan.
Snook, Miss V. L., 1900, P.M.,
Snavely, Miss G. E., 1906, M.E.C., Chemulpo.
Snyder, Mr. L. H., 1907, Y.M.C.A., Seoul.
Stokes, Rev. M. B., & W., 1907, M.E.S., Songdo.
Straeffer, Miss F. R., ( ) P.M.S., (*absent.*)
Strang, Miss L. H., 1907, Ind., Pingyang.
Swallen, Rev. W. L., & W., 1892, P.M. Pyeng-yang.
Swearer, Rev. W. C., & W., ( ) M.E.C., Kongju.

Taylor, Rev. Corwin, & W., 1907, M.E.C., Kongju.
Taylor, Rev. H C., 1909, M.E.C., Seoul.
Tate, Rev. L. B., & W., 1892 P.M.S., Chun-ju.
Tate, Miss M. S., 1892, P.M.S., Chunju.
Thompson, Prof. J. Arthur, 1907, M.E.S., Songdo.
Turner, Bishop, A. B., D. D., 1896, S.P.G., Seoul.
Tuttle, Miss Ora, 1908, M.E.C., Kong-ju.

Underwood, Rev. H. G., D.D., & W., 1885, P.M., (*absent.*)

Van Buskirk, Rev. J. D., M. D., 1908, M.E.C., Kong-ju.
Vesey, Rev. F. G., & W., 1908, B.F.B.S., Seoul.

Wagner, Miss E., 1901 M.E.S., (*absent.*)
Wambold, Miss K. C., 1896, P.M., Seoul.
Ward, Miss Edith, Ensign, 1908, S.A., Seoul.
Wasson, Rev. A. W. & W., 1905, M.E.S., Songdo.
Webb. Mrs. M. A. 1895, P.M., Pingyang.
Welbon, Rev. A. G. & W., 1900., P.M., (*absent.*)
Wells, J. H., M.D. & W., 1895, P.M., Pyeng-yang.
Whiting, Rev. H. C., M.D., & W., 1903, P.M., Chairyong.
Whittemore, Rev. N. C. & W., 1896, P.M., Syenchen.
Williams, Rev. F. E. C. & W., 1907, M.E.C., Kongju.
Wilson, Dr., ( ) P.M.S., Kwangju.
Wilson, Rev. G., 1905, S.P.G., Kangwha.

Young, Rev. L. L., ( ) C.P., Hamhung.
Yun, Prof. T. H., & W., 1906, M.E.S., Songdo.

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Campbell, Miss E. R., Tokyo.

Halsey, Miss L. S., Tokyo.

Imbrie, Rev. Wm., D. D., and wife, Tokyo.

Johnson, Rev. W. T. and wife, Sapporo.

Landis, Rev. H. M. and wife, Tokyo.

London, Miss M. H., Tokyo.

MacNair, Rev. T. M. and wife, Tokyo.

McCauley, Mrs. J. K. Tokyo.

Miliken, Miss E. P., Tokyo.

Monk, Miss A. M., Sapporo.

Pierson, Rev. G. P. and wife, Asahigawa.

Reischauer, Rev. A. K. and wife, Tokyo.

Rose, Miss C. H , Otaru.

Smith, Miss S. C., Sapporo.

Thompson, Rev. David, D. D., and wife, Tokyo.

Ward, Miss I. M., Tokyo.

West, Miss A. B., Tokyo.

Youngman ,Miss K. M. ,Tokyo.

West Japan Mission.

Alexander, Miss Sallie, Osaka.

Ayers, Rev. J. B. and wife, Yomaguchi.

Bigelow, Miss Florence, Yamaguchi.

Bigelow, Miss G. S., Yamaguchi.
Brokaw, Rev. H. and wife, Kure.
Bryan, Rev. A. V. and wife, Port Arthur.

Curtis, Rev. F. S. and wife, Pyeng Yang, Korea.

Dunlop, Rev. J. G. and wife, Fukui.

Fulton, Rev. G. W. and wife, Kanazawa.

Garvin, Miss A. E., Tsu.
Gibbons, Miss K. A. (*absent*).
Gorbold, Rev. R. P. and wife, Kyoto.

Hail, Rev. A. D., D. D., and wife, Osaka.
Hail, Miss A. N., Kanazawa.
Hail, Rev. J. B., D. D., and wife, Wakayama.
Hail, Rev. J. E. and wife, Tsu.
Hereford, Rev. W. F. and wife, Yamada

Johnstone, Miss J. M., Kanazawa.

Jones, Rev. W. Y. D. D., and wife, (*absent*).

Langsdorf, Rev. W. B. and wife, (*absent*).
Leavitt, Miss Julia. Tanabe.
Luther, Miss Ida R., Kanazawa.

Maguet, Miss E., Osaka.
Moore, Miss M. E., Sapporo.
Morgan, Miss A. E., Osaka.
Murray, Rev. D. A., D. D., and wife, Osaka.

Ransom, Miss M. H., Osaka.
Riker, Miss Jessie, Yamada.
Robertson, Miss Elva, Osaka.

Sherman, Miss M. B., Tsu.

Van Horn, Rev. G. W. and wife, Osaka.

Wells, Miss Lillian, Yamaguchi.
Winn, Rev. T. C. and wife, Tairen, Manchuria.
Worley, Rev. J. C., and wife, Osaka.

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Atkinson, Miss M. J., Kochi.

Buchanan, Rev. W. C. and wife, (*absent*).
Buchanan, Rev. W. McS. and wife, Kobe.

Dowd, Miss Annie, Kochi.

Erickson, Rev. S. M. and wife, Takamatsu.
Evans, Miss Sala, Nagoya.

Fulton, Rev. S. P., D. D., and wife, (*absent*).

Houston, Miss Ella, (*absent*).

Logan, Rev. C. A. and wife, Tokushima.

McAlpine, Rev. R. E. and wife, Nagoya.
McIwaine, Rev. W. B. and wife, Toyohashi.

Moore, Rev. J. W. and wife, Susaki.
Munroe, Rev. H. H. and wife, Kochi.
Myers, Rev. H. W. and wife, Kobe.
Patton, Miss A. V., Tokushima.
Patton, Miss Florence, Tokushima.
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Booth, Rev. E. S. and wife, Yokohama.
Hoffsommer, Mr. W. E. and wife, Tokyo.
Kuyper, Miss Jennie M., Tokohama.
Miller, Rev. E. R. and wife, Tokyo.
Moulton, Miss Julia, Yokohama.
Ruigh, Rev. D. C. and wife, Morioka.
Thompson, Miss A. de F., Yokohama.
Winn, Miss M. L., Mishima.
Wyckoff, M. N., Sc. D. and wife, Tokyo.
Buys, Miss Jennie, Kagoshima.

South Japan Mission.

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Hoekje, Rev. Willis J., Nagasaki.
Lansing, Miss H. M., Kagoshima.
Peeke, Rev. H. V. S. and wife, (*absent*).
Pieters, Rev. Albertus and wife, Nagasaki.
Pieters, Miss J. A., Kagoshima.
Thomasma, Miss G. M., Kagoshima.
Walvoord, Rev. A., and wife, Nagasaki.

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Faust, Rev. A.K. and wife, Sendai.
Gerhard, Prof. P.L. and wife, Sendai.
Gerhard, Miss Mary, Sendai.
Hansen, Miss Kate J., Sendai.

Lampe, Rev. W.E. and wife, (*absent*).
Lindsey, Miss Lydia A., Sendai.

Miller, Rev. H. K. and wife, Sendai.

Pifer, Miss B. Catherine, (*absent*).

Schneder, Rev. D.B., D.D., and wife, Sendai.

Seiple, Rev. W. G., Ph D., and wife, Sendai.
Steiner, Rev. Jesse F., Sendai.
Stick, Rev. J.M. and wife, (*absent*).

Weidner, Miss Sadie L., Sendai.

Zaugg, Rev. Elmer H. and wife, Sendai.

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Angles, Rev. J. B., Tamatsukuri.
Auger, Rev., Sendai.
Aurientis, L'Abbé P., Kyoto.

Balet, L'Abbé L., Tokyo.
Balette, L'Abbé Justin, Tokyo.
Berlioz, Rt. Rev. Bishop, Sendai.
Bertrand, L'Abbé J., Gotemba.
Bertrand, L'Abbé Fr. Kokura.
Beuve, L'Abbé A.P., Kōfu.
Biannic, L'Abbé Jean, Aomori.
Billing, L'Abbé L., Numazu.
Birraux, L'Abbé J., Tsu, Ise.
Boehrer, Rev. J.E., Fukuoka.
Bois, Rev. T.E., Hirado.
Bonnet, Rev. F., Oshima.
Bouige, Rev. L. H., Oshima.
Bousquet, L'Abbé S., Osaka.
Brenguier, Rev. L., Hitoyoshi.
Breton, Rev. M.J., Kuroshima.
Breton, Rev. M.J., Hirosaki.

Cadilhac, L'Abbé H. L., Utsunomiya.
Caloin, Rev. E., Chiba.
Castanier, L'Abbé B., Maizuru.
Cavaignac, L'Abbé, Ed., Kagoshima.
Cesselin, L'Abbé, G., Matsumoto.
Cesselin, L'Abbé C., Sendai.
Cettour, L'Abbé J., Yamaguchi.
Chambon, L'Abbé J.A., Hakodate.
Chapedlaine, Rev. A., (*absent*).
Charron, L'Abbé T., Himeji.
Chatron, Rt. Rev. Bishop J., Osaka.
Chérel, Rev. J. M., Tokyo.
Combaz, Rt. Rev. J. C., Nagasaki.
Corgier, L'Abbé F., Wakamatsu.
Cornier, L'Abbé A., Otaru.
Corre, Rev. J.M., Kumamoto.
Cotrel, L'Abbé, Nagasaki.
Cousin, Rt. Rev. Bishop J.A. Nagasaki.

Dalibert, L'Abbé Destie, Yamagata.
Daridon, Rev. H., Tottori.
Daumer, Rev J.M., (*absent*).
Duffrenens, Rev. Joseph, Sendai.
Demangelle, Rev. A.H., Tokyo.
Dossier, L'Abbé R., Morioka.

Drouart de Lezey, L'Abbé F. L., Tokyo.
Durand, Rev. J. E., Iwojima.
Duthu, L'Abbé J.B., Okayama.

Evrard, L'Abbé F., Vicar Gén. Tokyo.

Fage, L'Abbé P., Kobe.
Faurie, L'Abbé U , Aomori.
Favier, L'Abbé Joseph, Hakodate.
Ferrand, Rev. P. C., Nagoya.
Ferrie, Rev. J. B., (*absent*).
Fraineau, Rev. Th., Urakami.
Fressenon, L'Abbé, M , Oshima.

Garnier, Rev. L. F., Sakitsu.
Geley, Rev. J. B., Wakayama.
Giraudias, L'Abbé, Maebashi.
Gracy, L'Abbé, L. (*absent*).
Grinand, L'Abbé, A., Otsu.
Guerin, L'Abbé, J. N. Yokohama.

Halbout, Rev. A., Oshima.
Harnois, Rev. F. D. Tokyo.
Hervé, L'Abbé, Tsurugaoka.
Heuzet, Rev. A. E., Goto.
Hutt, L'Abbé Alfred, Asahigawa.

Jacquet, L'Abbé, Vicar, Gen. C. Sendai.
Joly, Rev. E. Cl., Miyazaki.

Kapfer, Rev. C. J., (*absent*).
Kleinpeter, Rev. J. M. A., Miiraku, Goto.

Lafon, L'Abbé, H., Sapporo.
Laisné, L'Abbé, T .,(*absent*).
Langlais, Rev. J. (*absent*).
Lebel, Rev. E., Kumamoto.
Lemaréchal, L'Abbé, J. M., Shidznoka.
Lemarié, Rev. F. P. M., Yatsushiro.
Lemoine, Rev. J. C., Tokyo.
Lignéul, L'Abbé, F. A., Tokyo.
Lissarrague, L'Abbé, Tokyo.
Luneau, L'Abbé A., Osaka.

Marie, L'Abbé, L. C., Hiroshima.
Marion, L'Abbé, P,, Niigata.
Marmand, Rev. J. E. Kuroshima.
Marmonier, L'Abbé, Osaka.
Mathon, L'Abbé Remy, Fukushima.
Matrat, Rev. J. Fr., Hibosashi, Hirado.
Mayrand, Rev. P.A., Hachioji.
Montagu, L'Abbé L., Hirosaki.
Mugabure, Rt. Rev. P. X., Archbishop of Tokyo, Tokyo.

Noailles, L'Abbé Olivier de, Yokohama.

Papinot, L'Abbé E. J. (*absent*).
Pelu, Rev. A. C. A., Dozaki, Goto.
Perrin, Rev. H,, Kobe.
Pettier, L'Abbé A. E., (*absent*).
Planes, L'Abbé S. S., Kure.
Pouget, L'Abbé Armand, Morioka.
Puissant, Rev. M., Kishiwada.

Raguet, Rev. E., Kagoshima.
Raoult, Rev. G. E., Oita.
Relave, L'Abbé T. L., Miyazu.
Rey, L'Abbé A., (*absent*).
Rey, L'Abbé J. P., Vicar Gen., Yokohama.
Reynud, L'Abbé Jules, (*absent*).
Richard, Rev. H., (*absent*).
Roland, L'Abbé E., Fukuyama.
Rotz, L'Abbé Marc de, Nagasaki.

Rousseau, L'Abbé J., (*absent*.
Roy, L'Abbé A. J. R. (*absent*).

Salmon, Rt. Rev. M. A., Vicar Gen., Nagasaki.
Sauret, Rev. M., Kurume.
Seichen, L'Abbé Michel, Yokohama.

Thiry, Rev. F.J.J., Miyazaki.
Trintignac, L'Abbé P., Shimonoseki.
Tulpin, Rev. E. A., Tokyo.

Vagner L'Abbé A., Nara.
Veillon, Rev., Miyazaki.
Villion, Rev. A., Hagi.

RUSSIAN ORTHODOX CHRISTIAN CHURCH. (GREEK).

Nicolai, Bishop, Tokyo.
Serge, Bishop, Kyoto.

THE SALVATION ARMY.

International Headquarters, 101 Queen Victoria St., London.

Carter, Adj. and wife, Yokohama.
Condon, Major J. and wife, Yokohama.

Evans, Major and wife, Tokyo.

Fernance, Adj. (Miss), Tokyo.

Harrington, Capt. N. (Miss), Tokyo.
Hodder, Commissoner and wife, Tokyo.

Montgomery, Capt. (Miss), Tokyo.

Orr, Major R. H. and wife, Tokyo.

Territorial Headquarters, 11 Ginza, Nichome, Tokyo.

Pearson, Adj. (Miss), Tokyo.

Rabbetts, Capt. N. (Miss), Tokyo.
Robson, Staff-Capt., J. and wife, Kobe.
Robson, Capt. (Miss), Osaka.

Smith, Capt. (Miss), Tokyo.
Smyth, Capt (Miss), Tokyo.

Tindale, Staff-Capt. and wife, Tokyo.
Twiller, Staff-Capt. and wife, Tokyo.

Wilson, Ensign T. and wife Tokyo.

SOUTHERN BAPTIST CONVENTION.

Bouldin, Rev G. W and wife, Fukuoka.

Clarke, Rev. W. H. and wife, Kumamoto.

Dozier, Rev. C. K. and wife, Shimonoseki.

Meynard, Rev. N. and wife, (*absent*).

Mc Collum, Rev. J. W., D. D., and wife, (*absent*).
Medling, Rev. P. P. and wife, Kagoshima.
Walne, Rev. E. N. and wife, (*absent*).

SEVENTH DAY ADVENT MISSION.

Benson, H. F. and wife, Hiroshima.
Burden, Rev. W. D. and wife, Tokyo.
Dunscombe, Dr. W. C. and wife, Tokyo.
Field, Rev. F. W. and wife, Tokyo.
Foster, W. L. and wife, Kobe.
Herboltzheimer, J. N. and wife, Kobe.
Young, Miss Bessie, Kobe.

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Bowles, Gilbert and wife, Tokyo.
Coleman, H. E. and wife,
Ellis, Miss Sarah, Tokyo.
Lewis, Miss Alice G., Tokyo.
Longstreth, Miss S.M., Tokyo.
Taber, Miss Inez, Tokyo.

SCANDINAVIAN JAPAN ALLIANCE.

Anderson, Rev. Joel and wife, Takayama.
Anderson, Miss H., (*absent*):

Bergstrom, Rev. F.O.C. and wife, Nakano.

Matson, Rev. A. and wife, Ito, Izu.

Peterson, Miss A.J., Chiba, Shimosa.

SEAMEN'S MISSONS.

SEAMEN'S MISSION, 82 Yamashita-cho, Yokohama.

Austen, Rev. W.T. and wife.

SALVATION ARMY NAVAL AND MERCANTILE HOME, Yokohama.
Carter, Adj. H. and wife. (In charge).

SALVATION ARMY SEAMEN'S INSTITUTE, Kobe.
CHRISTIAN ENDEAVOR HOME FOR SEAMEN, Nagasaki.
Thornberry, Mr. R.W. and wife.
Damson, Mr. U.J., Sec., Nagasaki.

UNITED BRETHREN IN CHRIST.

Cosand, Rev. Jos. and wife.
Howard, Rev. A.T., D.D. and wife, Tokyo.
Shively, Rev. B.F. and wife, Tokyo.

UNIVERSALIST MISSION.

Hathaway, Miss M. A., Tokyo.
Keirn, Rev. G. I., D. D., and wife, Tokyo.
Lobdell, Rev. N. L., and W., Shidzuoka.
Osborne, Miss C. M., Tokyo.

WORLD'S WOMANS CHRISTIAN TEMPERANCE UNION.

Davis, Miss Ruth Francis, Tokyo.
Strout, Miss Flora E., Tokyo.

WOMAN'S UNION MISSION.

Alward, Miss Clara, Yokohama.
Crosby, Miss J. N., Yokohama.
Loomis, Miss C. D., Yokohama.
Pratt, Miss S. A., (*absent*).
Tracy, Miss M. E. (*absent*).
Wells, Miss Florence, Yokohama.

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(AMERICAN INTERNATIONAL COMMITTEE.)

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Fisher, Mr. Galen M. and wife, Tokyo.
Hermann, Miss Valentine, (*absent*).
Hibbard, Mr. C.V. and wife, Dalny, Manchuria.
Phelps, Mr. G.S. and wife, (*absent*).

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Brown, Homer J., Nagaoka.

Caldwell, A.O., Fukuchiyama.
Chapin, M.E., Takiyama.
Clinton, J.M., and wife, Tokyo.

Day, Geo. M., Tokyo.

Elliot, Rev. Wm., and wife, Hiroshima.

Gleason, Geo. and wife, Osaka.
Greene, Fred, E., Kyoto.

Light, Sol F., Atsugi.

Macmillan, T.D., Nagasaki.
Marsh, C.A and wife, Tokyo.
Miller, Rev. Geo. and wife, Tokyo.
Mills, Ernest O, Chofu, Nagato-kuni.
Morgan, J.B, Sapporo.
Müller, F., and wife, Kobe.

Neff, Clarence A., Niigata.

Pearson, Milo, Kobe.
Provence, E.W., Fukui.

Rennie, Wm., Hakodate.
Rotzel, C.L., Yamaguchi.

Smith, P.A., 31 Kami Yanagi cho, Hiroshima.
Smith, Roy, Nagasaki.
Spamer, Carl Ober, Tokyo.

Trueman, G.E., Kanazawa.

Veatch, R.S., 32 Kawaguchi Machi, Osaka.

Wheeler, Mark H. and wife, Tokyo.
Woodsworth, Harold F., Nagasaki.

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(World's Committee.)

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Matthews, Miss Margaret L., Tokyo.

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Anderson, Rev. P. and wife.

Barclay, Rev. T. and wife, (*absent*).
Barnett, Miss M.
Butler, Miss A. E. (*absent*).

Campbell, Rev. Wm. and wife, (*absent*).

Ferguson, Rev. D.

Landsborough, D., M. D.
Lloyd, Miss J.

Maxwell, J. L., M. D. and wife, (*absent*).

Neielson, Rev. A. B.

Stuart, Miss.

CANADIAN PRESBYTERIAN, TAMSUI, FORMOSA.

Connell, Miss Hannah.

Ferguson, Rev. J.Y., M.D. and wife.

Gauld, Rev. William and wife.

Jack, Rev. Milton, B. D.

Kinney, Miss Janie M., B. A.

McLeod, Rev. Duncan, B. A. and wife.

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	Andrews, Rev. W. R. & Wife, E.C.
	Bedinger, Rev. Geo. R. & Wife, E.C.
	Correll, Miss Ethel, E.C.
	Erskine, Rev. W. H. & Wife, C.C.
	McCall, Rev. C. F. & Wife, C.C.
	Newbold, Miss E. C., E.C.
AMAKUSA—	Garnier, Rev. F. L., R.C.C.
AOMORI—	Biannie, L'Abbe Jean, R.C.C.
	Bristowe, Miss L. M., E.C.
	Faurie, L'Abbe U., R. C.C.
ASAHIGAWA—	Evans, Miss A., C.M.S.
	Hutt, L'Abbe Alfred, R.C.C.
	Pierson, Rev. G. P. & Wife, P. M.
ATSUGI—	Light, Mr. S. F., Y.M.C.A.
AWAJI—	Nind, Rev. T. A. & Wife, S.P.G.
CHIBA—	Caloin, Rev. E., R.C.C.
	Peterson, Miss A. J., S. J. A.
CHOFU—	Mills, Earnest O., Y.M.C.A.
CHOSHI—	Glenn, Miss Agnes, H.F.
	Glenn, Miss Lizzie, H.F.
	Mintle, Miss Rose, H.F.
ETAJIMA—	Hitch, Mr. T. H. & Wife, Y.M.C.A.
FUKUCHIYAMA—	Caldwell, A. O., Y.M.C.A.
FUKUI—	Dunlop, Rev. J. G. & Wife, P.M.
	Hennigar, Rev. E. C., & Wife, M.C.C.
	Provence, E. W., Y.M.C.A.
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	Bouldin, Rev. G.W. & Wife, S.B.U.
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	Crawford, Miss O. M., C.M.S.
	Finlay, Miss Alice, M.E.C.
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	Hutchinson, Rev. A. B. & Wife, C.M.S.
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	McCollum, Rev. J. W., D.D. & Wife, S.B.C.
	Miller, Rev. L.S.G., Luth.
	Moule, Rev. G.H. & Wife, C.M.S.
	Seeds, Miss M.K., M.E.C.

FUKUSHIMA— Babcock, Miss B.R., E.C.
Mathon, L'Abbe Remy, R.C.C.
FUKUYAMA— Roland, L'Abbe E., R.C.C.
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Henty, Miss A.M., C.M.S.
Niven, Rev. G. C. & Wife, C.M.S.
Walter, Miss E. M., C.M.S.
Woodward, Rev. H., C.M.S.
Gotemba— Bertrand, L'Abbe J., R.C.C.
GOTO— Heuzet, Rev. A. E., R.C.C.
Kleinpeter, Rev. J.M.A., R.C.C.
Pelu, Rev. A. C.A., R.C.C.
HAGI— Villion, Rev. A., R.C.C.
HACHIOJI— Mayrand, Rev. P.A., R.C.C.
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Brownlow, Miss M., C.M.S.
Chambon, L'Abbe J.A., R.C.C.
HAKODATE— Colborne, W.W., M.D., & Wife, C. M.S.
Dickerson, Miss A., M.E.C.
Favier, L'Abbe Jos., R.C.C.
Hampton, Miss M. S., M.E.C.
Lang, Rev. D. M., &. Wife, C.M.S.
Rennie, Mr. Wm., Y.M.C.A.
Singer, Miss Florence E., M.E.C.
Sprowles, Miss A.B., M.E.C.
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Mann, Rev. J.C. &. Wife, C.M.S.
Pasley, Miss M.L., C.M.S.
HAMAMATSU—Armstrong, Rev. R.C. & Wife, M.C.C.
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Briggs, Rev. F. C. & Wife, A.B.U.
Charron, L'Abbe J. A., R.C.C.
Dodge, Miss K. A., A.B.U.
Rumsey, Miss F., A.B.U.
HITOYOSHI— Brenguier, Rev. L., R.C.C.
HIRADO— Bois, Rev. T. E., R.C.C.
Matrab, Rev. J. Fr., R.C.C.
HIROSAKI— Alexander, Miss Bessie, M.E.C.
Ambler, Rev. J.C. & Wife, E.C.
Breton, Rev. M.J., R.C.C.
Gardner, Miss Minnie, M.E.C.
Griffiths, Miss M.B., M.E.C.
Iglehart, Rev. E.T. & Wife, M.E.C.

Montagu, L'Abbe L., R.C.C.
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Benson, H.F., & Wife, S.D.A.
Blount, Miss M.L., M.E.S.
Bosanquet Miss A.C., C.M.S.
Callahan, Rev. W.J. & Wife, M.E.S.
Cook, Miss M. M., M.E.S.
Elliot, Rev. Wm. & Wife, Ind.
Gaines, Miss N.B., M.E.S.
Lanius, Miss Anna B., M.E.S.
Langsdorf, Rev. W.B. & Wife, P.M.
Lindstrom, Rev. H. & Wife, C.M.A.
Marie, L'Abbe L.C., R.C.C.
Meyers, Rev. J.T. & Wife, M.E.S.
Millman, Rev. R.M. & Wife, C.M.S.
Moseley, Rev. C.B. & Wife, M.E.S.
Robinson, Rev. J.C. & Wife, C.M.S.C.
Sander, Miss M., C.M.S.
Shannon, Miss I.L., M.E.S.
Shannon, Miss K., M.E.S.
Smith, Mr. P.A. & Wife, Y.M.C.A.
Thorp, Miss E.E., C.M.S.

IIDA— Koskenniemi, Rev. E. & Wife, Luth.
Kuroinen, Miss E.S., Luth.

ISHINOMAKI—True, Miss Alice, A.M.C.

ITOIZU— Matson, Rev. A. & Wife, S.J.A.

IWAKUNI— Ieland, Rev. H. D., Ind.

IWOJIMA— Durand, Rev. J. E., R.C C.

KAGOSHIMA— Buys, Miss Jennie, R.C.A.
Cavaignac, L'Abbe G., R.C.C.
Cockram, Miss H.S., C.M S.
Gheer, Miss J.M., M.E.C.
Lansing, Miss H.M., R.C.A.
Long, Miss Hortense, M.E.C.
Medling, Rev. P. P. & Wife, S.B.C.
Pieters, Miss J.A., R.C.A.
Raguet, Rev. E., R.C.C.
Sells, Miss E.A., C.M.S.
Smith, Miss Lida B., M.E.C.
Thomasma, Miss G.M., R.C.A.

KANAZAWA— Fulton, Rev. G.W. & Wife, P.M.
Gibbons, Miss K. A., P.M.
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Jost, Miss Mary, M.C.C.
Killam, Miss Ada, M.C.C.

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Trueman, G.E., Y.M.C.A.

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Upton, Miss E.F., E.C.

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Bosanquet, Miss N., S.P.G.
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Buchanan, Rev. W. McS , & Wife, P.M.S.
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Foster, W.L. & Wife, S.D.A.
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Herbotzheimer, J.N. & Wife, S.D.A.
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Parker, Miss A , S.P.G.
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Service, Miss M.L., S.P.G.
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Tweedie, Miss E.G.A., M.C.C.
Killam, Miss A., M.C.C.

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Jones, Rev. W. Y., D.D. & Wife, P.M.
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Learned, Miss G.W., A.B.C.
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Schiller, Supt. & Wife, G.E.M.
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	Knight, Rev O.H., & Wife, C.M.S.
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	Olds, Rev. C. B. & Wife, A. B. C.
	Thiry, Rev. F. J. J, R. C. C.
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	Ruigh Rev. D. C. & Wife, R. C. A.
	Pouget, L' Abbe A., R. C. C.
	Topping, Rev. H. & Wife, A. B. U.
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Thomas, Miss Mary, M. E. C.
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Perry, Rev. F. A. & Wife, M. P.
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Wilson, Miss E., M. P.
Young, Miss M. M., C. M. S. C.

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Williams, Miss Lula, Ind.

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Savolainen, Mr. V. & Wife, Luth.
Weidner Miss M., Luth.
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	Boutflower, Bishop Cecil, S.P.G.
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	Brand, Rev. J. C. & Wife, A.B.U.
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	Burden, Rev. W.D. & Wife, S.D.A.
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Celeman, H.E. & Wife, S.F.
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By Geographical location.—From North to South.

Hokusei Jo Gakko, Sapporo, Middle, Girls 210
Caroline Wright Memorial, Hakodate, Primary Acad. ... 79
Memorial Kindergarten, Hakodate, Kindergarten Acad. ... 140
Hakodate Blind School, Hakodate, Industrial Acad.... ... 12
Otaru Kindergarten, Otaru, Kindergarten Acad.... 55
Morioka Kindergarten, Both ... ...

Hirosaki.

Hirosaki Jo Gakko, Hirosaki Primary Acad. Girls 102
Mary Alexander Memorial, Hirosaki Kindergarten Girls... 95

Sendai.

Tohoku Gakuin, Higashi Nibancho, Middle, High, Theological Boys 359
Miyagi Jo Gakko, 77 Sanbancho, Koto, Girls 170
Joshi Jijokwan, 3 Sanbancho, Middle, Girls 27
Ikujiin, Sendai, Primary, Both 180
Shokei Jo Gakko, Sendai, Middle, Higher, Girls... 63

Utsunomiya.

Christian Jo Gakko, Nijo-machi, Higher and Bible, Girls... 10

Tokyo.

Oriental Missionary Bible School, Kashiwagi, Yodobashi, Bible Training, Both 45
Bible Training School, 26 Kasumi cho, Azabu, Theo. Boys. 9
Sebi Jo Gakko, 5 Shichome, Iidamachi, Kojimachi, English, Girls 30
Blackmer Home, 50 Takata, Oimatsu, Koishikawa, Kindergarden, Both... 40
Meiji Gakuin, Shirokane, Shiba, Middle, Theological, Boys 425
Joshi Gakuin, 33 Kami Nibancho, Middle, High, Girls ... 250
Aoyama Gakuin, Aoyama, Collegiate, Theo., Middle, Boys. 620
Aoyama Jo Gakuin, Aoyama, Middle, Collegiate, Girls ... 250
Harrison Memorial, Aoyama, Industrial, Girls 90
Asakusa Day School, Asakusa, Tokyo Primary, Intermediate, Both 255
Fukagawa Day School, Fukagawa, Primary, Both 203
Woman's Bible School, 2 Nishicho, Nihon Enoki, Girls ... 20
Tsukiji Keimo Sho, Primary, Both... 200
Shiba „ „ „ „ 200

Friends Jo Gakko, 30 Kounmachi, Mita, Shiba, Middle, Girls 108
Bible Woman's Training, 84 Sasugaya-cho, Koishikawa, Girls 20
Theological Seminary, 44 Tsukiji, Boys... 5
Koran Jo Gakko, 1 Nagasaka-cho, Azabu, Girls 100
Primary School, Kamitomizaka-cho, Koishikawa, Primary, Both 50
Toyo Eiwa Jo Gakko, 8 Toriizaka, Azabu, Primary, Middle Collegiate, Girls 240
Rikkyo Chu Gakko, Tsukiji, Middle Collegiate, Boys ...
Suntai Eiwa Jo Gakko, Tokyo, Middle, Higher, Girls ... 93
Kobiki-cho Day School, Tokyo, Primary, Both 48
Kindergarten Training School, Tokyo, Kindergarten, Girls 16
Tsukiji Kindergarten, Tokyo, Kindergarten, Both 73
Yotsuya „ „ „ „ 71
Tokyo Gakuin, Tokyo, Middle, Higher, Boys 72

Yokohama.

Kyoritsu Jo Gakko, 212 Bluff, Higher Girls 110
Kyoritsu Shingakko, 209 Bluff, Theological, Girls 291
Higgin's Memorial, 221 Bluff Training, Girls 24
Don Tarbox Memorial, Primary, Girls 153
Maud. E. Simoma Memorial, Special, Girls 83
Yamabukicho Day School, Yamabuki-cho, 1 rim. Girls Acad. ... 220
Hachimanyato Day School, Primary, Girls 56
Kanagawa Kindergarten, Kanagawa, Primary, Girls 53
Aizawa Day School, Primary, Girls 40
Ferris Seminary, 178 Bluff, Higher, Girls 186
Yokohama Eiwa Jo Gakko, 244B. Bluff, Academy Girls ... 250
Baptist Theological School, Theology Boys... 28
Methodist Protestant School, Academy Boys ... ...
Soshin Jo Gakko, Middle, Higher, Girls 106
Day School, Primay, Both... 66

Shizuoka.

Choyo Gakko, 26 Ura Ichibancho, Middle, Boys... 40
Shizuoka Jo Gakko, Shizuoka, Academy Girls 75

Nagoya.

Nagoya Chu Gakko, 47 Chokyuji-cho, Middle, Boys 300
Seiryu Jo Gakko, Nagoya, Academy Girls 71
Kinjo Jo Gakko, 4 Chome, Shirakabe-cho, Higher, Girls ... 70

Kanazawa.

Eigakuin, 75 Hirosaka-dori, Special, Boys 80
Hokuriku Jo Gakko, Kekinoki-batake, Higher, Girls... ... 100
Kanagawa Kindergarten, Honda-machi, Kindergarten, Both 50

Kofu.

Yamanashi Eiwa Jo Gakko, Atago-cho, Academy, Girls ... 120

Suo.

Kojo Jo Gakuin, Noda, Yamaguchi, Suo, Higher, Girls ... 60
Morning Star Kindergarten, Noda, Yamaguchi, Kindergarten, Both 35

Maebashi.

Maebashi Girl's School, Maebashi, ... 130
Maebashi Kindergarten, Maebashi, Kindergarten Both ... 45

Matsuyama.

Matsuyama Girls, Matsuyama 80
Matsuyama Night School, Matsuyama, Boys... 130

Okayama.

Hanabatake Night, Okayama 29
„ Primary „ 81
„ Kindergarten, Okayama, Both 25
Margaret Ayres' Kindergarten, Muromachi, Both 50

Kyoto.

Airin Kindergarten, Kyoto, Both 55
Imadegawa Kindergarten, Kyoto, Both 55
Doshisha Girl's School, Kyoto, Higher... 183
Doshisha Academy, Kyoto, Boys 535
Doshisha College „ Collegiate, Boys 48
Doshisha Theological School, Kyoto, Boys 40
Nishijin Kindergarten, Nishijin, Kyoto, Boys 50

Osaka.

Baikwa Jo Gakko, Osaka, Higher, Girls... 200
Dendo Doshikwan, 22 Kawaguchi, Training, Boys 30
Wilmina Jo Gakko, Tamatsukuri, Higher, Girls 225
Osaka Dendo Gakkwan, 2824 Shitadera-machi Yochome Boys... 15
Momoyama Chu Gakko, Middle, Boys 450
Bishop Poole's Memorial, 12 Kawaguchi, Middle, Girls ... 300
Bible Woman's Training School, Osaka, Girls ... ...

Kobe.

Kobe Theological School, 1 Chome, Ikutamachi, Boys ... 12
Kobe College and Academy, Kobe, Collegiate, Girls... ... 210
Kindergarten Training, Kobe, Girls 16
Zenrin Kindergarten, Kobe Both, ... 68
Woman's Evangelist School, Kobe, Girls 21
Glory Kindergarten, Kobe, Both 64
Kwansei Gakuin Kobe Middle Theological Boys 235
Palmore Institute, 23 Kitanagasa-dori, Boys... 500
Lambuth Memorial Bible Woman's Training Nakayamate-dori, Girls 170
Shoin Jo Gakko, Nakayamate-dori, 6 chome, Girls 140

Tottori.

Kindergarten, Tottori, Both, ... 41

Kochi.

Kochi Industrial School, 180 Takajo-cho, Industrial, Boys. 25

Hiroshima.

Hiroshima Girl's School, Kaminagaregawacho, Higher, Girls 650
Frazer Institute, Hiroshima, Night, Boys 75
Alliance Kindergarten, Otamachi, 9 Chome, Both 40

Fukuoka.

Ei-wa Jo Gakko, Fukuoka, Middle, Girls 160
So. Baptist Theological School, Fukuoka, Boys ... ...

Nagasaki.

Chinzei Gakuin, 6 Higashi Yamate, Middle, Boys 360
Kwassui Jo Gakko, 13 Higashi Yamate, Middle, Girls ... 30
Umegasaki Jo Gakko, 14 Higashi Yamate, Higher, Girls ... 90
Steel Academy, 9 Higashi Yamate, Middle, Boys 189

Kumamoto.

Kumamoto Kōtō Yoh i Gakko, Oimura-machi, Higher, B ys. 100

Saga.

Lutheran Kindergarten, 175 Nakanohashi, Both, ... 35
Naha Kindergarten, Naha, Both 20

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   We have Student Y.M.C.A. as follows:—
   Sapporo, Kogota, Furukawa, Sendai (7), Fukushima, Yonezawa, Mito, Tokyo (15), Yokohama, Chiba, Nagoya, Hachiman, Kanazawa (2), Kyoto (6), Osaka (6), Kobe (2), Okayama (3), Hiroshima, Yamaguchi, Fukuoka (2), Kumamoto (3), Nagasaki (3), Morioka, Kagoshima, Kamakura.
   The Army and Railway Department of the National Committee conducts work for soldiers at Tokyo and for Japanese Railway men in Korea.

Items about the Chinese Y.M.C.A. of Tokyo.

1. List of Branches of the Association with the Secretaries both Foreign and Chinese serving at each.

Central Dept.		Waseda Dept.	Korean Depts.
1. T.A. Voong	4. W.H. Elwin	1. Z.Z. Kway	1. C.S. Kim
2. K.Y. Ma	5. J.M. Clinton	2. S.C. Li	2. Mr. Chang
3. G.L. Davis		3. G. Miller	

2. Number of Active Members in each Association.

Total Chinese Membership (for all Chinese Depts.)	65
Total Korean „	25

3. Number of Associate Members in each Association.

Chinese Depts 153
Korean „ 75

4. Number of Young Men in General Asscoiation Bible Classes at each Association.

Chinese (Central ... ... 75 Korean 60
(Waseda 75

5. Number of Young Men in each Association who have during the year become baptized Christians either as direct or indirect result of the Association work.

Chinese ... ... 45 Korean 5

6. For a building for Waseda Dept. now in course of construction, the amounts subscribed for are:
bldg ... ... Yen 10,000 land ... ... Yen 3. 200

7. The Association Clear of all indebtedness. It Closed the year with a small surplus.

8. The Number of Native Young Men who look forward to entering the Association Secretaryship is five.

10. The Number of Young Men in the Association who are planning to enter Christian work as a life-work is ten.

Statistics of Chinese Students Studying in Tokyo, 1909.

1	Kobun Gakuin	Private	280
2	Keigakudo	„	200
3	Iwakura Tetsudo Gakko	„	166
4	Tohingakudo	„	45
5	Toa Tetsudo Gakko	„	148
6	Toyo Daigaku	„	4
7	Waseda University	„	820
8	Shinbu Gakko	„	180
9	Seijo Middle School	„	250
10	Keio Gijuku...	„	13
11	Hosei Digaku	„	300
12	Tokyo Higher Technical School ...	Gov't	129
13	Imperial University	„	58
14	Higher Normal School	„	63
15	First High School	„	60
16	Tokyo Higher Commercial School...	„	60
17	Chuo Daigaku	Private	105
18	Hobun Shoin	„	150
19	Nihon Daigaku	„	10
20	Meiji „	„	700
21	Koto Shihan Fuzoku Chugaku ...	Gov't	1
22	Tokyo School of Foreign Language.	„	8

23	Seisoku English School	Private	300
24	Shisei Gekko	„	44
25	Seisoku Yobiko	„	80
STUDENTS STUDYING in Military and other Schools and with private teachers (Estimated)			1000
Grand Total			5174

CHINESE STUDENTS IN TOKYO AT GOVERNMENT EXPENSE.

Province	Collegiate	Military	Total
Fungtien	78	45	125
Kirin	6	0	6
Chihli	97	2	99
Kianglin	146	34	180
Kiangsu	18	0	18
Anhuei	27	8	35
Shantung	92	0	92
Shansi	98	16	105
Honan	59	24	83
Shensi	36	7	43
Fukien	89	4	93
Chekiang	160	19	179
Kiangsi	207	0	207
Hupeh	286	102	388
Hupeh R.R. Co.	40	0	40
Hunan	250	63	313
Szechuan	85	9	94
Kwangtung	52	35	87
Kwangsi	27	0	27
Yunnan	56	27	83
Kweichow	36	0	36
Peking	29	0	29
Peking University... ...	27	0	27
Grand Total	1992	395	2387

STATISTICS OF CHINESE STUDENTS ENROLLED IN THE EDUCATIONAL DEPARTMENT OF THE CHINESE Y.M.C.A. OF TOKYO-WINTER TERM, 1909.

Province	Kanda	Waseda	Total
Kiangsi	3	12	15
Fukien	8	0	8
Kwangtung	15	15	30
Kwangsi	5	3	8

Chekiang	17	36	53
Yunnan	2	0	2
Sensi	5	0	5
Hunan	6	6	12
Hupeh	10	10	20
Shantung	8	1	9
Kiangsu	8	12	20
Shangsi	5	1	6
Szechuan	9	8	17
Anhuei	2	11	13
Chihli	1	14	15
Honan	0	4	4
Kweichow	0	1	1
Grand Totals	104	134	238

KOREAN STUDENTS IN TOKYO, SHOWING PROVINCES REPRESENTED.

North Ham Kiung Do...	4
South Ham Kiung Do...	9
Whanghai Do	25
Kiunghei Do...	319
North Kiung Sang Do...	32
North Chulla Do...	12
South Chulla Do...	17
North Pingan Do...	81
South Pingan Do...	121
Kangwen Do...	5
North Chung chong Do	9
South Chung chong Do	23
South Kiung Sang Do	40
Total	697

CHARITABLE INSTITUTIO

I. Charity Hospitals.

Name of institution	Location	When and by whom opened	Name of present superintendent
Yokohama Jizen Byoin	Negishi Yokohama ...	Ladies Benevolent Society 1892	
Akasaka Hospital	Tokyo Akasaka, 17 Hikawa-cho	Dr. W. N. Whitney & Dr. K. Kitajima 1886	Dr. W. N. Whitn
Hanabatake Sei-kyo-in	Hanabatake Okayama	Miss Adams, Feb. 1905	Mr. Kodam
St. Luke's Hospital.....	Chemulpo, *Korea*.....	Bishop Corfer, 1891...	H. H. Weir, M M.A.
Shionkwai.....	Kumamoto.....	Christian Churches in Kumamoto, June 1908.....	Rev. N. Yamano
Ivey Hospital	Songdo, *Korea*	W. T. Reid, M.D., 1907.....	W. T. Reid
Hakuai-in	Yatsushiro	French Priest	
Also other Hospitals ...	Pyeng Yang, *Korea* ...	Dr. E. D. Follwell ...	
	Yengben „ ...	„ A. H. Morton.....	
	Seoul „ ...	„ Emma Ernsberger.	
	Pyeng Yang „ ...	„ R. S. Hall	

II. Day Nursery.

Yokohama Day Nursery	Aizawa, Yokohama ...	Mrs. Van Petten, 1906.	Miss L.M. Seed

III. Schools for the Blind.

Mojin Gakko.....	17 Higashi Nakamachi, Asakusa, Tokyo.....	Rev. M. Ogimi, 1905...	Moto Ogimi
Yokohama Christian Blind School.....	Horaicho, Methodist Episcopal Church, Yokohama	Mrs. Draper, 1893.....	Mrs. Van Pett
Kobe Kammoin	Kano-cho, 2 Chome, Kobe	Mr. Konoshin Sakonji	Mr. Sakonji
Hakodate School for Blind	Hakodate		Miss A. Dicker
Gifu Blind School ... } Kummo In..... }	Gifu.....	Mr. S. Chappell and Mr. Mori, 1894	M. Mori H. Woodward Z. Takahash
School for Blind Girls...	Pyeng Yang, *Korea* ...	Dr. Rosetta S. Hall, 1898.....	Dr. Rosetta S.

PAN AND KOREA.

No. I

Number befriended since its organization	If hospital, number of Inpatients and Outpatients in one year	Estimated value of plant	Amount of endowment fund	Total income last year	Is it incorporated	With what church or denomination is it most closely affiliated	General Remarks
	1,500 and 1,000 / 100 and 2,000	10,000	28,000	2,400	S	Methodist	First Charity Hospital organization in Japan.
21,000		20,000		9,600	Z	Inter denom.	Dispensary in 1884. Hospital built in 1886.
4,367	3,860	5,000	300	982	S	Kumiai	
				7,000		Ch. of England	Present building erected 1904.
90	90		300	250		Prot.	Open three days a week.
	4,000 1,700	15,000	1,000	1,698		M. E. Ch. South Rom. Cath.	In course of construction. Givetickets through police.
		600	—	—			Local support.
27						Meth. Prot.	Massage taught.
100		—	—	250		Methodist	Reading, Massage and Bible taught.
110		320	130	880		Kumiai	Educating Blind.
80		9,800	1,900		Z	Methodist Episc.	Recognised by Mombusho and Naimusho.
27		240	16,001	700		Meth. Episc.	Need funds to build.

IV. Orphanages.

Name of institution	Location	When and by whom opened	Name of Present superintendent
Tokyo Iku-sei En.....	Okasaka, Tokyo	Mrs. H. Kitagawa, April 1899	Mr. Kitaga
Takinogawa Gakuin ...	Suburb of Tokyo		
Jomo Kojiin	Maebashi	Mr. B. Miyauchi	H. Kaneko
Sunrise Jo Gakko.....	Bluff, Yokohama	By R. C. Nuno in 1872	
No-hi Ikujiin.....	Gifu.....	Y. Igarashi, May, 1896	Mr. Igarash
Kanazawa Ikujiin.....	Kanazawa	Rev. D. R. McKenzie, July 1905	Rev. R. C Armstrong
Herbie Bellamy Home	„	Canada Meth. Missionaries, 1893	Miss Jost
Hakuai Sha	Osaka-fu, ...	Mr. K. Kobashi, Jan. 1890.....	J. Kobash
Yohane Gakuin.....	„	St. John's Women's Soc. Nov. 1889	Mrs. Nako
Kobe Kojin	Kobe	Kobe Christians, 1890	Mr. K. Yar
Okayama Kojiin	Kadota Yashiki, Okayama	Mr. J. Ishii, 1887	Mr. J. Ish
Tottori	Higashi-machi, Tottori	Mr. Nobutaro Osaki, Jan. 1906.....	Mr. Osak
Matsue Ikujiin	Matsue	Mr. H. Fukuda, June 1896.....	Hanji Fuku
Keifu Kojiin.....	Azabu, Tokyo	W. M. Soc. Canada Meth. Ch. 1891.....	Miss Hargr
Shizuoka Home	Ondomura, Shizuoka-shi	Rev. R. Emberson, 1907.....	R. Embers
Sapporo Kojiin.....	Yuenchi, Sapporo.....	Rev. Tomo Tanaka, Aug. 1906	Mr. Tanak
Koga Kojiin..... ...	Fukuoka		
Sendai Ikujiin	Sendai	Miss F. E. Phelps, Feb. 1905	Dr. H. W. Sch
Hakuai In	Yatsushiro	French Priest	
Presb. Woman Miss'y ...	Fusan, *Korea*.....	Miss Perry, 1893	Miss E. S. M
Union Orphanage	Seoul, *Korea*	Miss Jean Perry	

V. Schools for the Poor.

North Japan College Industrial Home	Sendai	R.C.U.S. Missionaries, 1891.....	Rev. J. M. S
Hachimanyato Poor School	Yokohama	Mrs. Van Petten, 1902	Miss Sant
Hanabatake Prim. School	Okayama	Miss A.P. Adams, Oct. 1896.....	Mr. Tak

(*Continued*)

Number befriended since its organization	If hospital, number of Inpatients and Outpatients in one year	Estimated value of plant	Amount of endowment fund	Total income last year	Is it incorporated	With what church or denomination is it most closely affiliated	General Remarks
100		12,100	16,001	5,361		Rom. Cath.	
						Episc.	Week minded children also teachers for such.
74		2,500	8,000	3,692	Z	Kumiai	Orphans only.
						Rom. Cath.	Rescue & Ed. orphan girls.
						N. K. K.	Branch in Tokyo.
150					S.	Meth.	
39		1,200		1,200	S.	,,	For girls over 6.
411		16,620	50,000	12,532	S.	Episcopal	Also one night School for the poor. 70 to 80 students.
45		10,000	12,374	1,785	S.	,,	Girls only.
150		12,617	10,033	7,069	Z.	Kumiai	Branches in Osaka and Hyuga.
2,000		222,431	42,000	48,675	Z.	,,	
72		5,000	600	4,500	Z.	,,	
140		1,189	8,199	4,615	Z.	Episc.	For poor Children also.
30		4,000		514		Meth.	For poor little girls.
45				2,400		,,	Begun July 1905.
33						Kumiai	
						Meth.	
280						Prot.	
						Rom Cath	
24		1,000	—	800		Presb. Ch. of Australia	Supported by Presb. W. M. U. Australia.
						Ch. of England	

Name of institution	Location	When and by whom opened	Name of present superintendent
Matsuyama *Ya Gakko* (Evening School)	Matsuyama	Miss Judson, 1891.....	Mr. S. Nishim
Factory Girls' Home(*Do jo Kwan*).....	„	Mr. S. Omuta, Oct. 1901.....	Mr. Omuta
Kochi Industrial Home	Takajo-machi, Kochi .	Miss Dowd, 1892	Miss Dowd
Maikai Jo Gakko	Kumamato	French Priest, 1894 ..	
Keimo Gakko, No. 1 ... Primary School	Tsukiji, Tokyo		Mrs. J. K. McCa
Keimo Gakko, No. 2 ... Primary School	Atagoshita-cho, ... Shiba, Tokyo		Mrs. J. K. McCa

VI. Reform Schools and Ex-Prisoner's Home.

Katei Gakko (Home School)	Sugamo, Tokyo.....	Rev. K. Tomeoka, 1898.....	Mr. Tomeok
Airin Kwan	Okuhirano, Kobe.....	Mr. A. Muramatsu.....	Mr. A. Murama
Home for Released Prisoners	Tokyo.....	Mr. T. Hara, 1883 ...	Mr. Hara
Home for Discharged Prisoners	Tokyo.....	Salvation Army	
Home for Discharged Prisoners, (Hakuai Shokko Gakkwai) ...	Osaka	Mr. Katsuji Aikawa, 1906.....	Mr. Aikawa

VII. Home of Refuge.

Florence Crittendon Jiai Kwan	Okubo, Tokyo	Mrs. True, 1894.....	Mrs. J. K. McCa
Rescue Home	Tokyo.....		
Rescue Home	Dalney (Manchuria) ..		

VIII. Leper Asylums.

Ihai Byoin.....	Meguro near Tokyo...	Miss Youngman, 1893.	
Fukusei Byoin	Near Gotemba	Rev. Father Testewinde, 1889	Rev. Jos. Bertra
Taira-in	Biwasaki near Kumamoto	Rev. Father Corre, 1894.....	
Kaishun Byoin (Kumamoto Leper Hospital	Near Kumamoto ..... Soto Kurokami Mura Tatsuta	Miss Riddell, 1895 ...	

I.

	Number befriended since its organization	If hospital, number of Inpatients and Outpatients in one year	Estimated value of plant	Amount of endowment fund	Total income last year	Is it incoporated	With what church or denomination is it most closely affiliated	General Remarks
0	1,000		4,956	250	483	S.	Kumiai	One Japanese gives yen 20, a year.
4	281		5,000	200	3,105	S.	,,	Also Evening Classes.
2	28		5,000			S.	Nihon Kirisuto Kyokwai	Girls make lace and Embroidery.
0	150					S.	Rom. Cath.	Soon to open a hospitaly.
0			2,500		500		Nihon Kirisuto Kyokwai	
2			8,000				Kumiai	For wayward boys.
7	234		12,960		1,475	S.	,,	For discarged presoners.
5	1,200		6,000				N. K. K.	Men & Women. 7/10 turn out well.
							Salv. Army	
3	36				3,815		Kumiai	Land loaned by Government.
2	300		10,000			Z.	Interdenom	
							Salv. Army	For fallen Women.
							,, ,,	,, ,, ,,
3						Z. 1906	N. K. K.	Home for Lepers.
0					6,579	Z. 1901	Rom. Cath.	Lepers given work.
6							,, ,,	
0	120	55	3,000			Z. 1907	Episc.	3668 tsubo of ground. 210 ,, buildings.

ncorporated under Shadan Hojin S.; under Zaidan Hojin, Z.

INDEX

Page

Abbatoir Company 33
Abe, Miss Takano 428
Abe, Prof. 78
Adams, Miss.... 95
"Aims of Religious Education" 75
Akamatsu, Renjo 84
Akasaka Hospital 454, 455
Alaska-Yukon Exhibition 5
Allchin, Rev. Geo. 223
American Board Mission 223–228, 292
American Episcopal Mission 133, 134, 292
American Journal of Education 76
America's Friends Association 39
American-Japanese Agreement... ... ... 11–14, 54
Amherst University 28, 123
Amos 81
Anezaki, Dr. 157, 159, 449
Anglican Communion... ... ... 228, 229
Anglo-Japanese Alliance 22–24
Anglo-Japanese Exhibition 5
Anthropometry 108, 120
Anti-Japanese Laundry League 384, 385
Aoki, Minister 401
Aoyama Gakuin 38, 290, 395, 397
Apostolic Faith Mission 269–271
Arai Hakuseki 63
Archery 69, 97, 112, 113
Arima, Mr. 41, 84, 215
Army 15, 16
Asahi Shimbun 18, 19, 21, 55
Athletics 69, 97–121
Aurell, Rev. K. E. 348
Austin, Mr. and Mrs. 40
Awdry, Bishop 228
Axling, Rev. Wm. 219

Baldwin, Hon. H.P. 371
Ballagh, Mrs. James H. 404–406
Balliol College 63
Baptist Central Tabernacle 219
Baptist Missionery Union, American ... ...
... ... 219–223, 283, 284, 292, 394, 399
"Baputesuma" (Baptism) 153
Barajum's Barbell Drill 104

Barlow, Miss Daisy D. 207
Baseball 69, 716
Basket-ball 69
Benninghoff, Rev. H. B. 40
Benson, Rev. H. F. 263
Bergstrom, Rev. F. O. 335, 349, 391
Berkeley, Church of Christ Japanese 381
Bertrand, Father 86
Bettelheim, Dr. 204
Bible League, Japan 343, 409
Bible Society, American 344–350
Bible Womans Training School, Baptist 220
Biblical Allusions in Japanese Literature 155, 156
Binford, Gurney 264
Bishop, Rev. Charles 409
"Black Stream, The" 155, 159
Blaine, Ex-Speaker 48
Boating 116, 117
Book Recommended 167–171
Braithwaite, George 341
Brooke, Rev. Stoppord 403
Brown, Dr. Nathen 152
Brown, Dr. S. R. 122–128, 152
Buckland, Rev. A. R. 331
Budget 47, 83, 84, 435–440
Buncombe, Rev. W. P. 408
Burton, Prof. E. D. 80
Business Men, American 8
Butokkwai 69
Buxton, Rev. B. F. 415

Cabinet 1
Carlyle 77
Cary, Dr. Itis 141
Charities, School 83
Charities, Central Board 83, 85
Chicago, Milwankee and St. Paul R. W. 17
Chile 2
China and Chinese. 2–4, 10, 11, 254, 269, 316–322, 473, 474
Chinese Recorder 186
Ching Prince 10
"Christ, Life of, in Words of Four Gospels" 399
Christmas 459, 460
Chu Gaku Sekai 73
Chuo Shimbun 7
Church Missionary Society 292
Clement Ernest W. 35, 54, 411, 424
Clement Mrs. L. H. 389

Clinton, Jons... ... ...322, 325, 344
Coates, Rev. H. H., D.D. 243, 397, 408
Collbran, Mr. 78
Colombian Treaty 2
Commerce, Foreign Trade and Commercial Education 14, 15, 34, 477
"Concentrated Evangelistic Work" 223–225
Confucianism... ... ... 55, 65, 73
Constitutionalism 2–4, 24–26
Cooper, Clayton S. 313
Cooper, Rev. S. E. 233
Corre, Father 90
Criminal Codes Revised 83
"Cuckoo The" 159
Curtis, Mr. and Mrs. F. S. 369
Curtins, Donker 133

Dairen (Dalny) 315, 354–358
Date Masamune, Prince 65
Davis, J. M. 70, 121
Davis, Miss Ruth F. 330, 419
Davis, Rev. G. L. 320, 344
Davis, Rev. J. D., D.D. 343, 409
De Forest, Rev. J. H., D.D. 27, 370
Denshi 252, 253
De Wolfe, Miss H. E. 285
Diet, Imperial 16–18
Dispensary at Kumamoto, Christian 232
Docks, New 441, 442
Dodge, P. H. 46
Doshisha College 28
Dutch Reformed 133, 261–263, 292, 404
Dutch Testament... 135

Ebara, Mr. S. 66, 449
Ebina, Rev. Danjo 156, 370
Education 34, 273–296, 477
Educational Society, Imperial... 28
Eisei-In, Kobe 263, 264
Electric Messages 253, 272
Eleemosynary Work 82–96
Eliot, Dr. 28
Elwin, Mr. 319
Emerson 79
"Emotional Element in Religious Education, The" ... 68
Emperor of China, H. I. M. 10
Emperor of Japan, H. I. M. 47
Empress-Dowager of China, H. I. M. 10

Enomoto, Vice-Admiral Viscount 26, 57
Ensoku 114, 115
Evangelical Association of North America... 229–231
Evington, Bishop... 228
"Evolution of the Japanese, The" 58, 69

Factories, Christian Work in 187–203
Faraday 157
Feneing 69, 97, 111, 112
Ferris Seminary 132
"Field Days" 117, 118
Fife, Miss Nellie E. 380
"Fig Tree, The" 159
"Financial and Economic Annual, The" 436–440, ... 465–472
Finch, Miss Estilla 27
Fisher, Galen M.... ... ... 46, 81, 316, 411
Fleet, American, Visit of... ... ... 8, 9, 37–54
Foot-ball 116
Foreign Children, Tokyo School for 429, 430, 457–459
Formosa... ... ... 9, 444–447
Franklin 73
Franson, Rev. F.... 389–391
Friends, Society of 264–267, 276
Fry, Rev. E. C. 43
Fujisawa, Dr. 127
Fukuei Byoin 92
Fukuzawa 138
Fyson Bishop 152, 228

Gale, Dr. J. S.... ... ... 18, 324, 453
General Evangelical Protestant Missionary Society... ... 233
George Eliot... 77
Geneist, Rudolph... 102
Good, Rev. T. R. 40
Gordon, Hon. Mrs. 321
"Gospel for the Common People, The" 213, 366
Gotemba Liper Asylum 91–93
Goto, Baron 83
Grant, A. W. 43
Greek Catholic Church 135, 137, 140, 351–353
Greene, Rev. D. C., D.D.... ... ... 70, 75, 152, 160
Griffis, Dr. W. E. 462
Gubbins, Mr. J. H. 35
Gulick, Rev. S. L., D.D. 58, 411
Guy, Dr. H. H. 382
Gymnastic Training 103–109

Hager, Rev. S. E. 394

Hakuaisha 95
Hamblen, Rev. S. W.... 457
Hamill, Dr. and Mrs.... ... ... 242, 415
Hanabatake Charity Hospital... 95
Hansee, Miss... 457
Hara, Michinosuke 205
Harada, Pres. 306
Haraguchi, Mr. and Mrs. 206
Hargrave, Miss 328, 329, 416
Harrell, Mrs.... 406
Harris, Bishop 18
Harris, Hon. Townsend 133
Hart, Prof. A. B.... 27
Harvard University 28
Haseba, Mr. 16
Hashimoto, Dr. Viscount 26
Hawthorne 77
Hawaii 369-375
Hedin, Dr. Sven 27
"Heimin-no-Fukuin"... ... ... 213, 366
Heinz, H. J. 300
Hepburn, Dr. J. C. 152, 404
Hephzibah Faith Mission... 233
Hervey, Dr. W. L. 79
Hibbard, C. V. 70, 315
Hind, Rev. J. 333
Hioki, Mr. 2
Hirata, Baron 95
Hiroshima Girls' School 238, 275, 284
Hochi Shimbun 31
Hodder, Commissioner and Mrs. 213
Hockje, Rev. W. G. 261
Holland, Miss J. M. 203
Honda, Bishop. 127
Horseback-riding 69, 97
"Hototogisu" 159
Hotoku 72, 83

"I am a Cat" 30
Ibuka, Mr. Hana 308
Ibuka, Pres. 127, 157
Iha Brothers... ... ... 210, 211
Ihai Byoin 189
Imbrie, Rev. Wm., D.D. 27, 427
Inagrki, Pastor 129
Ineguchi, Miss 109
Information Bureau, Oriental 31
Inouye, Dr. 55, 63, 647, 76, 77, 80

Inouye, General Baron 26
Inouye, Mr. 83, 84
Inshi, Jakyo 369
International, The... 149
International Press Association 31
International Reform Bureau, Japan Council 450, 451
Ishii, Mr. 88, 85, 86
Ishikawa, Rev. K... 351
Ito, Jinsai 63, 73
Ito, Prince 9, 10, 18, 20, 21, 22, 401, 453, 477
Ito, Princess 9, 10
Iwakura, Prince 48, 136
Iwamoto, Mr. and Mrs. 156
Iwasaki, Baron 94
Iwaya Sazanami 81

Jack, Rev. Milton... 447
Japan Bible League 343
Japan Book and Tract Society... 331–340
Japanese Language School for Foreigners ...395, 396, 427–429
Japan Evangelist 328, 412, 417, 421, 422, 432
Japan Gazette 30
Japan Mail 3, 8, 9, 15, 16, 25, 27, 28, 29, 32, 33, 35, 49, 86, 353, 442, 455, 477
Japan Mail Steamship Company 17
Japan Times 10, 16, 19, 28, 29, 30, 31, 32, 35, 46, 450
"Japan Year Book" 140
Jikei Byoin 93
Jitsugyo no Nihon 32, 73
Jizen Byoin 93
Jogaku Zasshi... 156
Johnson, Rev. H. B., D.D. 382
Jowett 63
Jubilee Memorial Conference 409, 411, 427
Judo (Jujitsu)... ... ... 69, 97, 110, 111

Kaibara Ekiken 63
Kaishun Byoin 89
Kaitakutha 315
Kanagawa Orphanage... 95
"Kami" ("God") 154
Kane, H.I.H. Princess 26
Kano, Pres 69, 110, 111
Katei Gakko... 95
Kato, Dr. Hiroyuki (Misprinted "Kono") 144
Kato, Kiyomasa 90
Katsura, Marquis... ... ... 1, 16
Kenjitsu (See Fencing) ... ...

Kikuchi, Baron 56, 60, 71
Kim, Mr... 322
Kindergartens 284, 287, 292–296
King, Pres. H. C.... 35
Kinoshita, Mr. 69
Kishimoto, Prof. 156
Kitasato, Dr.... 89
Kitashirakawa, H.I H. Late Prince... 65
Kitashirakawa, H.I.H. Prince 26
Kiyama, Mr. 363
Kobayashi, Mr. 95
Kobe Orphanage 95
Kobe Herald 490
Koch, Dr. 27
Kodokwan 69, 110
Koezuka, Mr... 16
Kokumin Shimbun 10, 24, 50, 53, 155, 159, 462
Komatsubara, Mr... 32
Komura, Count 1, 17, 22, 24
Korea and Koreans 18–22, 248, 254, 271, 316, 322–325, 358–369, 372–374, 452–454, 475, 480
Kozaki, Rev. H. 156, 403
Kumazawa Banzan 63
Kumamoto 88, 89, 90, 232
Kumi-ai Church 223–228
"Kuroshio" 155, 169
Kwansai Exposition: Nagoya, 1910... ... ... 448, 449
Kwansei Gakuin 238, 242, 275
Kwassekai 306
Kwassui Jo Gakko 284
Kyobunkwan (See Meth. Pub. House).

La Fayette 73
Lambath Memorial Bible Women's School 238, 242
Lance Exercises 95
Landis, Rev. H.M. 424
Large, Mrs. 399
Lea, Mrs. Arther 457
Lea, Rev. Arther 429
Lebel, Father 90
Leper Hospitals 88, 95
Leprosy 86–93
Lessing 77
Levering, Joshua 415
Library, Hibiya 30
Liggins, Rev. John 133
Lincoln 73
Ling's Groups of Progressive Movements 104

Literature, Christian, Committee on 161, 186, 411–413, 414, 415
Lin Chin (Loo Choo) 204–212, 222, 223
Lin, Rev. Mark 321
Lobdell, Rev. N.L. 268
Logan, Rev. C.A. 260
Loo Choo (See Lin Chin)
Loomis, Hon. F.B. 4
Loomis, Rev. H. 350, 404, 452
Los Angeles Church of Christ, Japanese 381
Lowell 77
Latheran 231–233, 271, 292

MacCauley, Mrs. 329, 418, 419
Macdonald, Miss A.C.... ... ... 312, 420, 421
Mackay Hospital 446
Mack, Mrs. Metta S. 374
Maclay, Dr. R.S. 152
MacNair, Mr. and Mrs. 300, 432
Maebashi Orphanage 95
Magna Carta 25
Maki, Mr. 127, 128
Marten, Dr. 401
Masuda, Mr. 93
Mathews, Prof. 80
Matsuda, Iwao 394–400, 427–429
Matsumura Kaiseki 73, 156
Matsuura, Count 26
Matsuwo... 94
Matsuyama 95, 187, 442–444
Matsuyama, Rev. T. 152
Matthew, Miss 308
McAlpine, Rev. and Mrs. 405, 406, 449
McIlwaine, Rev. W. B. 337, 414
McKenzie, Dr. 95
Mead, Miss 220
Meath, M.T. 457
Meguro 88, 89
Meiji Gakuin... 157
"Memories" 159
Methodist Church, Canada 243, 244, 279, 276, 283, 284, 285, 292
Methodist Episcopal. 243, 244, 284, 292
Methodist Episcopal, Japan 243–250
Methodist Episcopal, South 236–243, 275, 292, 359
Methodist Free 233–236
Methodist Protestant 292
Methodist Publishing House ... 40, 341, 342, 422, 423, 424

Military Training 100–103
Miller, Mary Eddy (Mrs. E. R.) 132
Miller, Rev. E. R. 421
Miller, Rev. H.K. 431
Milton 77
Ministering Children's League... ... ... 456, 457
Minoura, Mr.... 31
Mission Field 461
Mita Girls' School 279
Mitsubishi 94
Mitsui 93, 94
Miura, T... 335
Miyagawa, Rev. T. 370
Miyoshi, Judge Taizo 23, 400–404
Mizuno, Mr. 16
Momoyama Chu Gakko 275, 276, 277, 281
Moreton, E.H. 204
"Morgenröthe in Aufgang" 157
Morita, Prof.... 157
Moriya, Miss... ... ... 330, 419
Motoda, Dr. Sakunoshin 149, 150, 273
Motora, Prof. Yujiro 63, 157
Müller, Prof. Frank 186
Murata, T. 156
Murdock, Capt. 42
Musical Education in Japan 461

Nagano Industrial Exposition 421–424
Nagashima, W.M.P. 449, 450
Nagoya Exposition 448, 449
Nakae Toju 79
Nakamura, Mr. 159
Nakashima, Prof. Rikizo 63, 77, 84, 156, 157
"Namiko" 155, 159
Nanko 73
Nannichi, Prof. 396
Napoleon 73
Natsume, Soseki 30
Navy 15, 16
Neeshima (Niishima), Dr. 28, 123, 134
Newton 66
Nichi Nichi Shimbun 7, 25, 27
Nicolai, Arch Bishap 137, 351
Niigata 122, 124
Ninomiya Sontoku 63, 65, 72, 83
Nippon Sei Kokwai 329
Nippon Yusen Kwaisha 17
Nitobe, Dr. 32, 66, 73, 77, 156, 310

Nitobe, Mrs. 310
Niwa, Mr. S. 308
Noguchi, Yone 462
Norman, Rev. D. 336, 421
Northcate, Lord 27
Nozu, Field Marshal Marquis 26

Oberlin College 35
Obituaries 26, 389–407
O'Brien, Ambassador 18
Okada, Ko 129–132
Okada, Mr. 18
Okayama Orphanage 85, 86, 95
Okazaki, Mr. and Mrs. 375
Okazawa, General Viscount 26
Okuma, Count 34, 462
Okuno, Father 129
Okuno, Hisa 129
"Omoi-ide-no-ki" 159
Omori, Mr. 120
Omori Training School 103, 107, 118, 119
Onishi, Prof. 156, 157
Ooka 404
Oriental Missionary Society 25–254
Oriental Steamship Company 17
Orr, R. Hamilton 218
Osaka Factories 187–203
Osaka Mercantile Steamship Company 17
Osterhouse, Capt. 42
"Outlook" 73
Oxford University 35
Ozaki, Mayor 2, 48, 327

Pacific Coast, Japanese on 375–388
Papers Christian 171–175
Pari-mutuel 5, 17
Paulsen 77
Peace Society, Japan 449, 450
Pedley, Rev. Hilton 370
Peek, Rev. H. V. S. 401
Perry, Commodore 50, 54, 204
Perry, Miss 397
Perry, Rev. F. A. 43, 44
Pettee, Rev. J. H. D.D. 306, 307, 414
Physical Education Society, National 103, 118, 119
Physical Training School, Omori 107, 118, 119
Pierson, Rev. and Mrs G. P. 254, 400
Powers, Rev. Albertus 291, 421

Pioneer 315
Presbyterian Church, Canada 444–447
Presbyterian Church, North ... 133, 134, 254–260, 283, 292
Presbyterian Church, South 260, 261
Press Law 17
Princeton University 67
Progressives 17

Railway Trans-Formosan 9
Railway Y.M.C.A. 314
Red Cross Society 148
Religious Education 68, 79
Religious Tract Society 331, 332
Rescripts, Imperial 6–8, 56–60, 70, 83
"Researches in Physics" 157
Ribbing, Dr. 78
Rice Harvests 480
Riddell, Miss 89
Robert's Dumb-bell Drill 104
Roman Catholic 29, 135, 136, 137, 139, 353
Roosevelt, President 47, 50, 73
Root, Elihu 13, 14
Ross, Mr. John 371
Running 97
Ruskin 77
Ryan, M. L. 269

Salvation Army 95, 213–218
Sasakura, Mr. 63, 65, 67
Sato, Shinyen 63
Satsuma-biwa 70
Sawaya, T. 306
Schiller 77
Schiller, Rev. E. 233
Schneder. Dr. D.B 76, 415
Schwartz, Rev. H.B. 212
Schwartz, Dr. H. W. 66
Scott 77
Scripture Union 342, 343
Scudder, Frank S. 371
Seamen's Friends Society 40
Seiko 73
Seikyo Shimpo 351
Seiyukwai 16
Sendai Orphanage 95
Seoul Press 31
Sergius, Bishop 351
Seventh Day Adventist 263, 264

Shakamuni 65
Shakespeare 77
Shibusawa, Baron... 66
Shimada Saburo 127, 306
Shintaishi 158
Shogyo Shimpo 8
Shoin Girls' School 278
Shuchu Dendo 223–225
Siemen, Prof. 27
Sisson, Edward O., Ph. D. 75
Slade, Harold, M. D., D.D.S. 391–394
Smilzer, Rev. P. L. 233
Smith, Prof. Wm. Geo. 243
Socrates 65
Sone, Viscount 477, 478, 480
Song, Mr. 18, 19
South Manchuria Railway 357, 358
Spencer, Rev. D. S., D.D. 424
Sperry, Admiral 42, 43, 49, 51
Sperry, Dr. Lyman 78
Spring field Y.M.C.A. Training School 104, 120
Stall, Rev. Dr. 78
Standing Committee of Co-ōperating Christian Missions... ...
... ...161, 186, 408–434
Statistics... ... ... 332, 435–440, 465–476, 481–507 000–000
Stein, Dr. Lorenz... ... ... 401, 402
Stick, Rev. J. M. 41, 44
Stirewalt, Rev. A. J. 241
St. John's Orphanage... 95
Stoops, J. D., Ph. D. 68
"Story of Salvation"... 367
Story-teller 70
St. Paul's College 273, 291
Strout, Miss Flora E.... ... ...330, 409, 415
Students in Japan, Number of... 473–475
Sugar Refining Co. 33, 474
Sugawara Michizane 65
Sunday School Association, National 297–304
Sunday School News 299
Sunday World 200
Sun Trade Journal Taiyō 462
Susanna Wesley Home 374
Swedish System 103, 104
Sweet, Rev. C. F. 228, 284, 291
Swimming 97, 113, 114
Syle, Rev. E. W. 133, 134

Tabb, T. Turner 406, 407

Taira-in 90
Takagi, Baron Dr. 93
Takahashi Goro 152
Takahira, Baron 13, 14, 28
Takamatsu Leper Hospital 93
Takinogawa Asylum 95
Tamura, Rev. N. 306, 333
Tarring, Sir Charles 331
Taxes, Three Bad... 17
Telegraphists, Work among 252, 253
Temperance Union, National 37
Tennis 69, 115, 116
Tennyson 77
Terawa, Prof. 450
Testwinde, Father 92
Theater 70
Thomson, Rev. R.A. 207, 219
Thomton, Rev. J.B. 415
Thwing, Rev, E.W. 450
Tohoku Gakuin 38, 281
Toki-no-koe 213
Tokutomi, Mr. 156, 159
Tomeoka, Mr. 83, 95, 215
Tomihara, Miss Yuku 29
Torpedo 16
Tottori Orphanage 95
Toyo Eiwa Jo Gakko 276
Toyo Kisen Kwaisha 17
Tracts Recommended... 163–167
Trade and Commerce, Foreign... ... ... 14, 15, 465–473
Tramways 2
Translations 175–183, 412, 413
Treaty Revision 5
Tsubouchi, Prof. Yujiro 63
Tsuboye, Prof. 99, 100, 109
Tsuda, Miss 311
Tsuda, Sen 342
Tsuji, Shinji, Baron 27
Tsuzuki, Baron Keiroku 127
Turner, Rev. W. P. 236

Uchimura, Kanzo 156
Uemura, Rev. Masahisa 127, 152, 156
Ukai. Rev. T... ... ... 300, 302
Umbreit, Rev. S.J. 229
United Brethren in Christ... ... ... 267, 268
Universalist 268, 269
University, Imperial, Kyoto 28, 29

University, Roman Catholic 29
Upsala University 78

Venice... 35
Verbeck, Dr.... ... ... 152, 462
Virginia, University of 67

Wadagaki, Dr. 401
Wadman, Rev. John W. 375
Wakasa 134
Wake, Kiyomaro 65, 73
Walking Excursions 114, 115
Waseda University 318
Washington, George 73
Watanabe, Chief Justice 324, 367, 369, 452–454
Watanabe, Dr. F.... 78
West, Miss A.B. 457
"What a Young Man Ought to Know"... 78
Whitney, Dr. W.N. 343, 455
Whitney, J.P... 347
Whitney, Miss Adelaide N. 342
Whitney, Mrs. Anna L. 454
Williams, S. Wells 133
Winn, Rev. T.C. 358
Wireless Telegraph 16
Wirick, Miss L.J.... 346
Woman's Christian Temperance Union 326–330
Woman's Herald 417
Woman's Home, Japanese, Seattle 375–380
Woman's University 120
Wood, Chaplain 133, 134
Woold, Rev. C.H.B. 219, 275, 276
Wrestling 69, 97, 112
Wyckoff, Dr. W.N. 421, 427

Yabe, Harbor Master... 41
Yajima, Mrs. 328, 416
Yamagata, Prince... ... ... 9, 478
Yamamuro, Mayor 306
Yamashita, Mr. 16
Ye Wan-yong 480
Yokoi, T... 156
Yorozu Choho... ... ... 35, 53
Yoshikawa, Rev. H. 219
Youngman, Miss 89
Young Men's Christian Association... ... ... 37, 120, 121, 140, 143, 315–325, 344
Young People's Society of Christian Endeavor 305–307

Young Women's Christian Association 308–312
Yuan Shikai 10

Zenkoji 124
Zenrin Kindergarten 207
Zumoto, Mr. 31
"Zwei Sexuell-Hygienische Abhandlung" 78

明治四十二年八月二十一日印刷
明治四十二年八月二十四日發行

不許複製

編輯者　イー、ダブルユー、クレメント
東京市牛込區佐内坂町二十九番地

同　ジー、エム、フイッシャー
東京市麹町區富士見町十丁目二十二番地

發行者　堀田達治
東京市京橋區銀座四丁目一番地

印刷者　デー、エス、スペンサー
東京市京橋區銀座四丁目一番地

發行所　敎文館
東京市京橋區銀座四丁目一番地

印刷所　敎文館印刷所
東京市京橋區銀座四丁目一番地

DATE DUE

JUN 3 1998
MAR 6 1998
MAY 2 2 2001
AUG 2 2 2001
JUL 2 7 2001
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